Record of Christian Work

VOL. 40. MAY, 1921. NO. 5.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

—Isaiah 52. 7.

RELIGIOUS THOUGHT AND ACTIVITY.

Mother's Day, May 8.

More general assent is being given every year to the observance of Mother's Day on the second Sunday in May. It is even listed now by almanacs among holidays and other special days of the year.

Among the nice things printed of President Harding is a deep and abiding reverence for his mother. For fifteen years before she died he never failed to send her flowers on Sunday. When he was absent in Europe she received her Sunday bouquet just the same as if her son was home in Marion.

With no children of his own, the president has yet the parental instinct. There is a young woman in Marion, O., who has always been treated as a daughter by the president. During the campaign her first baby was born. One night the candidate of the Republican party, putting all political cares away, slipped off to this home and demanded to see the new baby.

"Oh, but he is asleep!" he was told.

"That is precisely what I want," declared Mr. Harding. "I've been told that it's good luck to kiss a new-born, sleeping baby."

The proud young mother took him to the nursery, which he entered on tip toes. Approaching the crib cautiously, the man who at that time was supposed to have no thoughts for anything less weighty than the Treaty of Versailles, leaned down and tenderly kissed the sleeping infant.

Those were strong, appealing words in which President Harding referred to the home in his inaugural address:

"We want an America of homes illumined with hope and happiness, where mothers, freed from the necessity for long hours of toil beyond their own doors, may preside as befits the hearthstone of American citizenship. We want the cradle of American childhood rocked under conditions so wholesome and so hopeful that no blight may touch it in its development, and we want to provide that no selfish interest, no material necessity, no lack of opportunity shall prevent the gaining of that education so essential to best citizenship."

It takes all kinds of mothers to make the world happy. The following fugitive poem, by Florence Howard Wolcott, presents a pleasing modern view:

We read about the mothers of the days of long ago,
With their gentle, wrinkled faces and their hair as white as snow;
They were "middle-aged" at forty, and at fifty donned lace caps,
And at sixty clung to shoulder shawls and loved their little naps.

But I love the modern mother who can share in all the joys,
And who understands the problems of her growing girls and boys;
She may boast that she is sixty, but her heart is twenty-three,—
My glorious, bright-eyed mother who is keeping young with me!

The Bible and the Presidential Inauguration.

Dr. Charles L. Thompson's book, "The Religious Foundations of America," contains the following interesting and informative passage relating to the place given the Bible in the inaugural ceremonies, and the

precedent set thereby, when Washington became president:

"It is remarkable that the place of the Bible in the life of the nation was fixed by precedent and public sentiment, and not by law. It was a day when infidelity was popular, but when Washington was ready to assume the office of president of the new republic he asked for a Bible. Stepping out on the balcony of Federal Hall, Wall Street, New York, in full sight of the assembled multitude, he laid his right hand on the open book while repeating the constitutional oath, and then reverently kissed the page. State Chancellor Livingston turned down the corner of the page towards the words of Genesis 49.24: 'His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.' This custom has never been violated by a president-elect. The Bible is usually opened at random by the clerk of the Supreme Court, a record is made of the passage kissed, and the copy presented to the president's wife. Cleveland used a little red Bible given to him as a boy by his mother. Roosevelt placed his lips to the words of James 1.22: 'Be ye doers of the Word, and not hearers only.' The Bible was opened for President Wilson almost at the middle. He kissed the page at Psalm 119.46: 'I will also speak of Thy testimonies before kings, and will not be ashamed.'"

In the case of President Harding his reverential spirit was expressed in the two concluding paragraphs of his inaugural address:

"I accept my part with single-mindedness of purpose and humility of spirit, and implore the favor and guidance of God in His heaven. With these I am unafraid, and confidently face the future.

"I have taken the solemn oath of office on that passage of Holy Writ wherein it is asked, 'What doth the Lord require of thee but to do justly, and to love mercy, and walk humbly with thy God?' This I plight to God and country."

When Lord Roberts said to Lord Kitchener: "How do you account for the Marne?" Lord Kitchener replied: "Somebody must have been praying."

AMERICAN NOTES

For some months the "Boston Post" published quotations from celebrated authors, but printed as "Anonymous" the quotation: "Forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark."

The president of the Fifth Avenue Coach Company of New York City says that one of his conductors took advantage of a letter-writing contest on "Politeness" to slip in a request for a chaplain for the bus system. Was the chaplain for the employees, or would it be part of his duty to select certain bus loads that looked as if they needed his attention?

The department of Comity of the Church Federation of Cleveland, O., is constantly studying the ever changing population of the city, the foreign-speaking communities and the newer residence sections, with a view to adequately ministering to their religious needs. The personnel of the department so represents the denominational church extension and city mission societies that any action taken is almost without exception approved by the denominations.

President John E. White proposes in an article in the "Western Recorder" the formation of a new educational association of the Christian schools of the South on the ground that the educational ideals and standards of the present Southern Education Association are out of sympathy with the work of religious institutions. He does not advocate a lowering of scholarly ideals and standards, but the refusal to surrender the independent standing of Christian schools to state and other non-Christian institutions.

The Baptist Bible Institute of New Orleans, La., (directed by the Southern Baptist Convention), conducted a ten-day conference for song leaders, church choristers, pastors, and all others of all denominations interested in sacred music, last month. An hour of Bible study, and another hour devoted to lectures on sacred music, were part of the daily program. Arrangements were also made for private voice, piano and organ lessons. A most helpful conference, we should think!

The tremendous increase in cost in publishing periodicals,—an increase which has crippled most religious periodicals,—can be judged from figures compiled by the "Minneapolis Tribune," based on 100 as the starting-point in 1907:

	1907	1914	1917	1919	1921
Wages	100	178	191	245	393
Newsprint (paper)	100	177	367	383	623
Newspaper postage	100	147	166	214	337
Ink	100	200	204	192	331
Editorial news	100	120	125	182	241
Taxes	100	127	158	222	428
Miscellaneous	100	125	133	112	244
Total	100	159	222	249	411

An International Association of Agricultural Missions has been formed for the purpose of uniting agricultural colleges and their leaders with home and foreign mission boards in an effort to promote better agricultural methods in needy fields at home and abroad. Agricultural missions as a separate department, or as a branch of industrial missions, is coming to be recognized as a branch of foreign missionary effort from which great things are hoped in the future.

Greater New York is called "the greatest unevangelized center on earth" by Mr. Hugh R. Monro. The last census (1920) gives a population of eight millions within a radius of fifteen miles of Madison Square. "This populous area is not lacking in ornate cathedrals, stately churches, rescue missions, and Christian philanthropies. Nor is it without a host of preachers, teachers, missionaries and other Christian workers. Yet the great mass of the people walk in spiritual darkness, unevangelized, unshepherded, lost! Foremost among the living factors in this colossal problem is the two millions of Jews, the largest company of Israelites gathered so near together since the exodus." And these Jews are "from every nation under heaven."

Traveling libraries, consisting of eighteen books each, in a neat box in which they may be kept, are loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia, Maryland or North Carolina, on receipt of a nominal fee of one dollar in advance, by Hampton Normal and Agricultural Institute.

A choice of five sets of books may be had. The subjects are of a practical character,—bird and animal and sea life, games, hygiene, agriculture, home topics, American history and biography, etc. Libraries suitable for schools are also offered by the same institution.

One of the weirdest effects ascribed to prohibition is reported from Missouri. The dissection departments of the medical and osteopathic schools of that state used to procure bodies to work on from the state institutions, but since the passage of the Eighteenth Amendment there have not been enough bodies to go around. Statistics show that during the last year fewer paupers died in the cities than in any previous year. Last winter there were fewer unidentified drunks frozen in the alleys back of saloons where they had been kicked after their money ran out, and fewer unidentified bodies in the parks, which the cities would have been called to take care of.

Believing the Sunday school to be an effective but neglected institution for offsetting radical tendencies by promoting Christian civilization, the daily "North American" of Philadelphia recently conducted a campaign of publicity on its behalf. The paper did not concern itself with the religious side of Sunday school work, but advocated its development on account of its democratic ideals and administration.

After printing a strong editorial the campaign was continued in five articles written by a member of the staff, Mr. Robert D. Towne, himself a teacher and superintendent in the Sunday school for years. The subjects he presented were the origin of the Sunday school in England, the first American Sunday school (in Philadelphia), and the civilizing and social influences of Sunday school.

"What advice would you give to a young man starting on a career?" the reporters asked Thomas Edison on his 74th birthday anniversary.

"None," said Mr. Edison laconically. "I can't give advice on that subject. Who can? All I know is that if a man has reached the age of twenty-one and is dead mentally, no amount of advice, example or experience will ever change him in the

slightest. If at some period between twelve and sixteen he can be interested in some subject and become enthusiastic, he will advance and become a high type of man. If not he will be a mentally dead one."

We cannot bring ourselves to agree with Mr. Edison's uncompromising attitude as expressed above,—we have never met a young person under twenty-one who was "mentally dead." The average youth is still a question mark, challenging the traditions and information he has imbibed during his earlier years, and that in an iconoclastic spirit. But it is a fresh way of regarding the crisis of the "teen" age.

The Chicago Tract Society has elected Rev. G. K. Flack as secretary, in succession to Dr. Jesse W. Brooks, who died last year. Mr. Flack has spent thirty years in the pastorate.

At the 31st annual meeting in January Mr. Flack was able to present a report showing large results. Emphasis was placed upon the need of suitable literature in foreign languages to counteract the dangerous propaganda by radicals and revolutionists, as well as that gotten out by false religious teachers, many of whose standards of morality and whose practices are far beneath American ideals or Christian requirements.

During the year there were in the employ of the Society thirty-two missionaries, speaking an aggregate of twenty-seven languages and distributing Christian literature in thirty-eight languages. Also 5500 copies of a monthly Polish paper, "Slowa Zywota" (Words of Life), and 3000 copies of a Greek weekly paper, "Elpis" (Hope), were distributed.

A request for Bibles received by the Scripture Gift Mission from a church mission and educational school in one of our southern states revealed the fact that this missionary institution did not furnish Bibles for the scholars. The older students are required to buy their own books, but the younger students in the first five grades are not expected to do this, because so many of their parents are unable to pay for them.

In the instance referred to the teacher herself purchased some Bibles, using her own meager salary as far as she was able to supply this deficiency, but when the school is full there are not enough Bibles to go around. It was this difficulty that led her to appeal to the Scripture Gift Mission, to which request an immediate response was made with very gratifying results.

This is but one instance of a church mission school which supplies only secular books and literature to its students. Nor is it confined to one denomination, as requests have been received by the Scripture Gift Mission from several different church schools to supply them with the Word of God.

The statement in the London "Morning Post" from its Washington correspondent that Mr. Harding had already been approached on the subject of instituting diplomatic relations with the Vatican, and that an agent had been selected to go to Rome, of course in his private capacity, to ascertain the views of the Vatican and their suggestions as to the proper policy to pursue, draws a vigorous editorial from the "Living Church."

"If Mr. Harding is really trying out public sentiment, and if he has actually committed the indiscretion of sending an emissary to the Vatican to lay before its astute diplomats 'the whole situation as it exists here, and *leaving it to the pope and his advisers to suggest the proper policy,*' we, who do not care a rap which party receives the Irish vote, must voice the stern denunciation of (we believe) an enormous majority of plain Americans at the indiscretion. We do not welcome the suggestion that the pope and his advisers shall determine our foreign policy. If it shall prove that Mr. Harding's strong-minded advisers, of whom we have heard so much, cannot determine that policy until the pope has pointed the way, then some pretty vigorous things about Americanism are likely to be said in Mr. Harding's hearing."

Citizenship is now available to American Indians as soon as they are proved capable of taking care of themselves. When an Indian becomes a citizen he is given control of his own land and money; before that it is all under government control. All the

Boarding school pupils of the Southern Baptist Collegio Americano, Victoria, Brazil, of whom fifteen were baptized last year. There are also about sixty day pupils. (By courtesy of *Home and Foreign Field.*)

men who fought in the war were declared citizens.

What are believed to be the largest gifts to education and orphanages ever made by American Indians have just been received by the American Baptist Home Mission Society, says the "Native American." A Creek named Eastman Richard has given $50,000 to Bacone College, near Muskogee, Okla. On the college grounds is an Indian orphanage, and Mrs. Polokee and Mrs. Bosel have together given $50,000 to erect a building for girls. H. M. Harjo and his wife have given $12,000, with which have been purchased eighty acres of additional land for college and orphanage. All of these givers are Indians. The college in question had last year representatives from twenty-one tribes.

CHURCH ACTIVITY.

A little girl, daughter of a missionary, going home to England for the first time, and in church on a Sunday morning, turned to her mother as the service began, and asked:

"But mother, where are the people?"

She had been used to crowded churches in the mission land.

On Sunday, January 30, the congregations of 349 churches in Baltimore were counted, morning and evening, by the "Baltimore American," and the total number of attendants was 207,180. The congregations of 250 churches were not counted. If these churches had at least 80,000 present, it would bring the total up to 287,180. It was estimated that 50,000 people attended both morning and evening, and this would bring the net attendance down to 237,180. The population of Baltimore is 734,000. A small estimate of young children and invalids would be 134,000. This would leave 600,000, and 237,180 of these were in the church services on January 30,—a fair showing, but less than half of those who might attend.

As an incentive to deeper fellowship, and for the enrichment of Sunday, the parish of St. Andrew's, West Philadelphia, held on the first Sunday evening in February an Agapè or Love Feast. It is the intention to continue the service on the first Sunday

of each month indefinitely. Following a shortened form of evening prayer, the congregation assembled in the parish house for an informal entertainment and social hour. Members of the choir sang, there was instrumental music, and the choirmaster led the company in singing new hymns.

The rector, the Rev. William J. Cox, explained the Agapè of the early Christians, and expressed a desire to provide a means of fellowship whereby communicants and people in the community might be drawn more closely together. Following the rector's address and the musical numbers, there was a cordial intermingling of the congregation; refreshments were served; and before parting all joined in singing "Blest be the tie that binds."

Church Mergers in Massachusetts.

Federated churches have proved so successful in Massachusetts that they now number thirty-five. In one case, where three denominations combined, the pastor now has the undivided responsibility of caring for the 1800 Protestants of the township, receives double any salary previously given, and has additional resources for a community house and secretary.

A merger of a kind that will awaken distrust in the minds of many took place in January when All Souls Church, Lowell, Mass., was organized by the union of the High Street Congregational and First Unitarian churches. At the dedication service on January 30, Dr. Howard A. Bridgman spoke for the Congregationalists, and Dr. Samuel A. Eliot for the Unitarians. On the following afternoon the first joint council of the Congregational and Unitarian faiths ever held for the purpose of installing a church pastor was convened, at which Congregational and Unitarian churches in the district had equal representation, and during which the ministers of these various churches decided that Rev. Arthur Cushman McGiffert, Jr., was fitted for the responsibility of becoming minister of All Souls Church. The new minister, a son of Dr. Arthur Cushman McGiffert, president of Union Theological Seminary, of New York, was formally installed at the evening service that day.

The merger is significant because of the importance of the churches involved and the general meaning of this union for the two denominations. The progress of All Souls will be watched with interest for the expression of its beliefs and its practical service to the city of Lowell.

Care of College Students.

The dedication of a new social center building of the Wesley Foundation at the University of Illinois, located at Urbana, is the first of eight other Wesley Foundation projects at other large non-Methodist institutions.

The attendance in all departments of the University of Illinois last fall was 7534, of whom 1878 were Methodists.

The new building contains, on the ground floor, in addition to offices, a large reading room, a social room for women students, two "International" rooms, for foreign students, and three more general social rooms. On the second floor is a large hall, with kitchen adjoining, the home of the Epworth League, and four classrooms for weekly religious classes.

The plans of the trustees of the Wesley Foundation include also a new church, since the local Methodist Episcopal church is far too small to accommodate the student constituency; a building to house a library and school of religion, with reading and class rooms; and two residence halls, one for men and the other for women. These buildings are to be located in a central location. Already four trained workers are on the staff of the Foundation. What may not the future bring forth!

The Congregationalists are also alive to responsibility for students of that denomination at the immense state universities of the Middle West. At the University of Michigan, Ann Arbor, 1050 students registered this year as Congregationalists. The local church was built to seat only 800. At the University of Illinois the number of Congregational students is not quite 1000. A new church situated conveniently to the campus is now being erected there. At the University of Wisconsin the number runs about a thousand.

A STIRRING MESSAGE.

Four million young people in nearly eighty thousand Christian Endeavor so-

cieties around the world this year celebrated the fortieth anniversary of the founding of the movement on February 2, 1881. In this connection President Francis E. Clark sent forth a stirring message.

"If I could never send another message to Christian Endeavorers, I would say, Hold fast to the pledge, not in a slavish spirit, but with the freedom wherewith Christ makes us free.

"Hold fast to it because it emphasizes our high ideal to do only what Jesus Christ, our Master, would like to have us do.

"Hold fast to it because it adds to our weakness trust in His strength, in which alone we can achieve success in any work for Him and our fellow men.

"Hold fast to it because without prayer and without the Bible, to which it commits us, we can do nothing abiding or worth while as Christians.

"Hold fast to it because it demands loyalty to the church as well as to Christ, for without definite and strenuous loyalty to the people of God with whom we have associated ourselves we shall disastrously scatter our influence and our power.

"Hold fast to it because it enforces the duty of testimony and outspoken allegiance to Him whose we are and whom we serve. Expression is as necessary to religious growth as the impression of truth. A plant cannot grow unless it expresses its life by its leaves and flowers. Strip off the leaves of a tree for three successive years, and it dies. A bird if it lives will surely express itself in song. Every honest word for Him in the prayermeeting, every simplest service on a committee, is an expression of our love. A Christian, if he would grow strong, must express his love for Christ in words and songs and deeds.

"Hold fast to the pledge because it has been and is the main cable of devotion to the prayermeeting, which is the powerhouse of our movement.

"Hold fast to it because it has been the inspiration of all our many committees, and of our multifarious welfare work for soldiers and sailors, for prisoners and shut-ins, for children in fresh air camps and for peoples in all conditions of distress.

"Hold fast to it because it is the bond of our worldwide fellowship: in a hundred different languages, in more than a hundred different denominations, in every continent and in all the great islands of the sea, simple, reasonable, practical in spirit and purpose if not in exact phraseology.

"Condensed into a line it is to strive, not boastfully or vaingloriously, but to strive earnestly, persistently, humbly to do whatever Jesus Christ our Lord would like to have us do.

"This is the gist of Christianity. This is the pith of Christian Endeavor. This, please God, will give strength and perpetuity to our movement in the long years that stretch before us.

"To all the Endeavorers who listen to these words I give my best wishes and my affectionate greetings."

SUNDAY OBSERVANCE.

The Lord's Day Alliance of the United States, organized in 1888 by six denominations and since designated as the official representative of ten others, has sent out an "S. O. S." ("Save Our Sabbath") call to Christians and all patriotic citizens, in answer to the falsified press propaganda and the organized drive of commercial interests, (chiefly the movie and sporting interests), discrediting its work.

The Alliance holds that the fourth commandment is still in force, but changed from the seventh to the first day of the week. It disclaims any intention to impose any sectarian or narrow program of Sunday observance, but holds that the American Christian Sunday is a civil as well as a religious institution, and should be preserved free from labor and business and commercializing greed.

It denounces as a malicious lie enemy statements that it seeks an amendment to the constitution in respect to Sunday, but protests against Sunday excursion trains and Sunday newspapers, the latter as little more than advertising enterprises.

Regarding the "blue laws" we hear so much about it is well to remember what John Fiske, the eminent historian, wrote in his "Beginnings of New England":

"The power of the clergy reached an extreme point in New Haven. The legislation was quaint enough, though the famous 'blue laws' of New Haven, which have

been made the theme of so many jests at the expense of our forefathers, never really existed. The story of the 'blue laws' was first published in 1781 by the Rev. Samuel Peters, a Tory refugee in London, who took delight in horrifying our British cousins with tales of wholesale tarring and feathering done by the patriots of the Revolution. In point of strict veracity, Dr. Peters reminds one of Baron Munchausen. He declared that the river at Bellows Falls flows so fast as to float iron crowbars, and he bravely described sundry animals who were evidently cousins of the 'jabberwok.' The most famous passage of this pretended code is that which enacts that 'no woman shall kiss her child on the Sabbath' and that 'no one shall play on any instrument except the drum, trumpet or jewsharp.'"

One of the last acts of Josephus Daniels ere he retired from the secretaryship of the navy was to emphasize the observance of Sunday as a day of rest and worship. "In the rigorous naval service, with men away from home influences, rest from the ordinary duties makes for contentment and health, while religious services give moral direction and moral stamina," he wrote.

THE Y. M. C. A.

The membership of the Y. M. C. A. of New York City was 23,931 in 1917, and 32,061 in 1920,—an increase of 8130, with some branches overflowing and keeping men on waiting lists. The cost of running the Association was $1,117,625 in 1916, and $2,234,585 in 1920. Last year there were 974 paid employees and 4219 voluntary workers, and over two thousand young men new to the city found shelter each night. The restaurants fed 1,969,424. Over 15,000 students paid $295,155 for education costing $340,479. The various gymnasiums enrolled 14,123, with a total attendance of 851,742. The attendance at religious meetings was 553,005, with 2339 decisions, and 2909 introductions to churches.

The Y. M. C. A. estimates that the total of $161,000,000 intrusted to it for the World War Work came from more than fifteen million contributors. Over 200,000 men and women volunteered for Y service in the armies at home and abroad, and of these 25,926 were accepted. Seven-eighths of the service was rendered directly to American soldiers and sailors; one-eighth to the allied forces, in response to urgent representations of allied governments and commanders that such service would make their troops better fighters, by grappling with intangible foes that reduce the fighting efficiency of the world. About 90 per cent of the overseas work achieved by all the welfare organizations was done by the Y. An official history is in course of preparation.

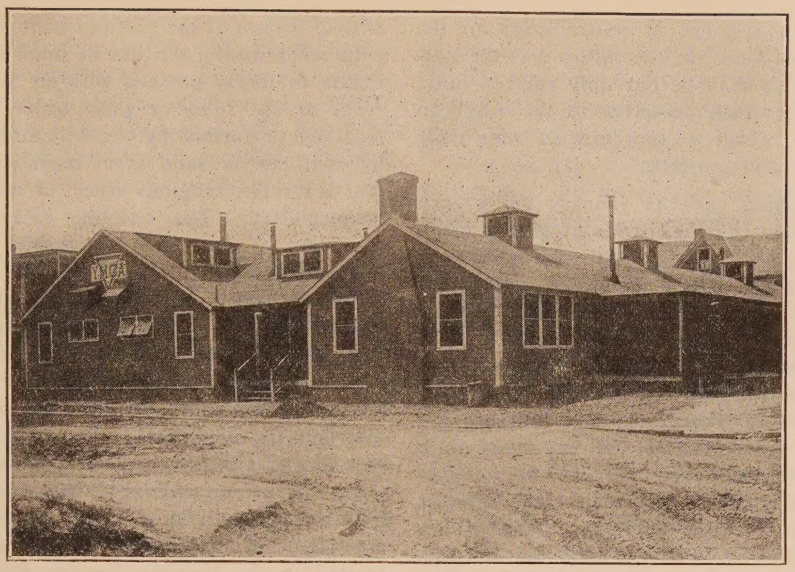
A hut for the negro workers of the Newport News Shipbuilding and Dry Dock Company was built by the War Work Council of the Y. M. C. A. in 1919, and adequately equipped by the company, which also pays the net cost of maintenance. An illustrated article in "The Southern Workmen" renders a fine report of its usefulness. The president of the Shipbuilding Company, Mr. Homer L. Ferguson,—a former president of the Chambers of Commerce of the United States,—in speaking of Y work in his plant, said:

"Our colored boys gave us a great deal of trouble, they used to play hookey so much. One day a gentleman asked me why we did not try the Y. M. C. A. So we started this work in 1912. The moral effect has been splendid. The attendance of the boys has improved very much. The output of the shipyard (1917) on account of this alone has been improved by five or six thousand rivets a day, or the equivalent of four cargo ships a year."

A very tangible return in dollars and cents, not to say in character and service, by the expenditure of a few thousand dollars a year for an industrial Y!

The Turks have taken up the Young Men's Christian Association. They are playing football in the old court of the Janizaries, and the square in front of the St. Sophia is a Y. M. C. A. playground.

It came about through a boys' camp established upon the estate of a Turkish official on the banks of the Bosphorus, where Protestant, Catholic, Greek, Russian and Turkish boys were given outings in turn. After the camping party was over the Y had attracted so much attention that



Industrial Y Hut at Newport News, Va. (By courtesy of *The Southern Workman*.)

through one of the leaders in the camp Y athletics were introduced in the school in which all the Turkish police force is trained. New policemen all spend three months in the school. They have taken to American sports as the proverbial duck takes to water, and "as this is being written 200 of them are out playing football in the court."

The next step was when the Turkish government turned over the square in front of old St. Sophia, to be used for a Y. M. C. A. playground. The Turks, at least, have no fear that the Y. M. C. A. will proselyte among the Moslems, and permission to an American Christian organization to carry on its activities among the Turks, as well as others of diverse religious affiliation, is highly significant and presents a picturesque situation.

CANADIAN NOTES.

A suggestion has been made that the different evangelical French churches of Montreal should hold a union "pique-nique" towards the end of June, with games, speeches, amusements and lunch, to promote acquaintanceship among French Protestants.

After an absence of five years from work among Eskimos in Northern Canada, Rev. A. L. Fleming paid a visit to his old field last summer, and gives an account of his trip in the "Canadian Churchman." The work had to be left in the hands of two native catechists. Mr. Fleming found them still at work, and held in high esteem by their brethren.

The Bible Society of Quebec reports that its four colporteurs sold three times as many books in 1920 in six months of work as its six colporteurs in 1913 in forty-one work-months. The people show a great desire to possess the entire Bible. The agent at the immigration depot distributed gratis 69,569 Testaments and Gospels, in thirty-five languages. Lumber camps and pulp mills and rural sections appreciated the visits of colporteurs.

Seven names are attached to the following "Abjuration," which appeared in "L'Aurore," of Montreal:

"We, the undersigned, in presence of God and this assembly declare sincerely and solemnly that we no longer believe in the doctrines of the Roman Church regarding the worship of images, the invocation of saints, obligatory auricular confession, transubstantiation, the infallibility of the pope, purgatory, the sacrifice of the mass, etc.

"These things were invented without

warrant, and are in contradiction to the Word of God. In the future it is the gospel which shall be our only rule of faith, and we attach ourselves to the Anglican Church, which we recognize as being truly catholic and apostolic."

Beginning early in January the French Protestant churches of Montreal held union meetings for prayer with the object of winning the largest number of souls possible, two, three or even four times a week. The churches represented included the Anglican, Baptist, Methodist, Pentecostal, Presbyterian and the Salvation Army; and even several Roman Catholic brothers and sisters were present, and expressed their desire to consecrate their lives to the Saviour by a public confession. The subjects considered at the gatherings included humility, the action of the Holy Spirit in the soul of the believer, "What shall I do with Jesus?" faith, prayer, the evidence of conversion, etc. A genuine revival began, for which prayer is invoked.

Romanism and Marriage.

The decision of the Privy Council in London regarding the legality of marriages in Quebec is hailed in Protestant quarters as marking a great step forward.

The Roman Catholic church has held that a real marriage does not take place unless the church's conditions have been fulfilled. One of their rules forbids the marriage of cousins, however remote, unless a dispensation is first obtained. Another rule requires the marriage of a Roman Catholic by a priest. Then there are certain payments, and other conditions. If the church declared a marriage contracted by a Catholic invalid it was held that the so-called marriage must be annulled by the civil courts.

The case of a marriage of two distant cousins was carried up to the highest British judicial court of appeal, the Privy Council. The decision is that inasmuch as the marriage did not contravene the civil law at any point it was valid, and could not properly be annulled. The decision also declared that authority given by law "to Protestant ministers to solemnize marriage was a perfectly general one, and depended in no way upon the religious beliefs of the persons to be married. The same is true of priests of the Catholic communion."

In other words, a priest or minister may refuse to marry persons who do not conform to the rules of their order, but a marriage performed by one duly authorized by civil law is valid if in harmony with that law. The religious aspect of marriage is secondary. The Catholic sacramental character of marriage is ignored. The state is supreme.

The House of Representatives of New Zealand recently passed a law that anyone who would impugn the validity of marriage contracted according to the law of the land, or would stigmatize the issue of such marriage as illegitimate, would be liable to a fine of £100, or a year's imprisonment.

It will be remembered that ex-Kaiser Wilhelm forced the Vatican to exclude marriages of native-born Germans contracted in the German Empire from the prescriptions of the Ne Temere decree, which defined the Catholic position on mixed marriages and related questions.

HERE AND THERE.

The government of New Zealand has issued a proclamation ordering that after May 1 no moving picture shall be shown in the Dominion which depicts thieving, robbery, murder or suicide. Why stop short of depictions of seduction and other crimes?

It is the custom to hold an annual meeting on behalf of Dr. Barnardo's Homes of London in the immense Albert Hall. At a recent meeting a full program, in which both boys and girls from the various Homes took part, was successfully carried through. Singing, drilling and games gave some insight into the daily life and careful training through which the children pass, a training which turns them from being a drain upon the community into a valuable national asset.

At the meeting public recognition was given to the new director of the Homes, Rear-Admiral Sir Harry H. Stileman, K. B. E.

Forty-three years of continuous service in the Bahamas Baptist Union have been spent by its superintendent, Rev. Daniel Wilshire, of Nassau, N. P. Sent thither

in 1878 by an English society which withdrew all financial aid in 1890, the work has since flourished on an independent basis. There are thirty places of worship in the islands, and in addition in 1913 Mr. Wilshire purchased for his members in Miami, Fla., a lot on which an $8000 church has since been erected. This has now three substations.

The native pastors on the island are faithful to the Word of God, he reports. The largest Bible class—two hundred members,—is on Long Island, but Sunday school work is active in all the churches.

Sir Arthur T. Quiller-Couch, professor of English Literature at Cambridge University, includes three lectures on "Reading the Bible" in a new volume of lectures entitled, "On the Art of Reading." Among the good things that he said that will command general assent are:

"No teacher of English can pardonably neglect what is at once the most majestic thing in our literature, and by all odds the most spiritually living thing we inherit.

"My first advice on reading the Bible is that you do it.

"Through neglect of the Bible much of our common language has lost its dignity with its homeliness. It has lost the coloring of the Scriptures, the intonation of the Scriptures, the Scriptural habit.

"My simple advice is that you not only read the Bible early but read it again and again.

"I daresay, after all, that the best way is not to bother a boy too early and overmuch with history; that the best way is to let him ramp at first through the Scriptures even as he might through 'The Arabian Nights.'"

EUROPEAN NOTES.

The government of Bulgaria has presented the American Board with fifty acres of land near Sophia in order that their school at Samokov may be moved to the capital.

The Belgian Society of Protestant Missions has taken the direction of flourishing mission stations in German East Africa in territory given to Belgium by the treaty of Versailles.

A house in Paris has been secured by the Union for Missionary Activity in France to serve as a training home for young women evangelists. It can accommodate twenty women, and great things are hoped of it.

Although only about two per cent of the Lithuanians are Protestants, the Presbyterians have played a great part in the construction of the new state. Three out of the seven ministers in the first cabinet were Presbyterians. The Commander-in-Chief is also a Presbyterian.

The Russian Bible and Evangelization Society of New York makes an appeal for a Bible printing plant so that supplies of the Scriptures may be secured at lower cost than by importation. It states that in a hundred years only 350,000 Bibles have been available for a population of two hundred and fifty million Slavs, with nine million Jews among them. There are fewer evangelical workers in Russia than in New York, and many of them are now in want and distress.

A good story is told concerning General Petain, whose slow advancement in the great war was attributed by some to anti-clerical prejudice in the French war office.

When colonel, he was asked to send in a return of the names of his officers who attended mass regularly. Suspecting that this meant possible discrimination against them, he answered:

"The Colonel of this regiment sits in front of his officers at mass, and therefore does not know the names of those who attend. Petain."

One of the workers of the McAll Mission was converted at Marseilles a good many years ago, where he read on the outside of a hall on the Quai du Port the words of the Lord: "What shall it profit a man if he shall gain the whole world and lose his own soul?" He was on the point of leaving for America to seek a fortune, but he was so deeply impressed by that word of the Saviour that he remained in Marseilles to find the real meaning of it, and was soon in the true way of salvation.

One good innovation credited to the Bolshevists is a simplification of the Russian alphabet. It has been decreed that every Russian must learn to read and write, and millions are learning to read by

the new orthography,—which, moreover, has been adopted in the anti-Christian literature now so widely circulated in Russia. The Patriarch Typhon and other leaders of the Russian Orthodox Church are agreed that only the widest dissemination of pure Christian teaching can counteract the evil effects of this propaganda; and they consider that it is of the utmost importance to print at once one of the Gospels—they suggest John's Gospel,—in this new orthography, for circulation at the earliest possible moment. The desire of these distinguished ecclesiastics reached the British and Foreign Bible Society in the form of a request, and the committee are favorably considering how to publish at once an edition of John's Gospel in Russian in the new orthography.

There is an element of romance in the forward movement of Methodism in Italy. The Board of Foreign Missions of the Methodist Episcopal Church recently purchased an ancient palace in the heart of the city of Trent, the ancient Tridentum, to serve as an evangelical center.

Trent is the city where the famous council of the Roman Catholic Church was held in 1545-63. The decrees determined upon included decisions binding today, upon such subjects as original sin, justification by faith and good works, the sacrifice of the mass, purgatory, marriage, penance, invocation of the saints, fasting, etc.

In acknowledging with grateful thanks the gift of $115 forwarded to Pasteur F. Arbousse Bastide of Boulogne-sur-Mer, France, in answer to an appeal by Dr. Grenfell in our issue of last July, M. Bastide explains that the Presbyterian church of which he is pastor judged that in a town so Catholic as Boulogne it was desirable that one could always find the minister at the same address. A house has been purchased, and until it is vacant M. Bastide and family are finding quarters in the English Methodist chapel.

The little Presbyterian congregation has done its utmost, but $1500 is still due on the house. "Those last dollars are the most difficult to get, and we are calling for assistance. Who will come to our help? Do you think that a call in your paper would be heard?"

Baptist Opportunity in Europe.

President E. Y. Mullins of the Southern Baptist Theological Seminary, Louisville, contributes to "Home and Foreign Fields" an estimate of religious opportunities in Europe which will interest other denominations beside the Baptist, or at least churches of democratic organization and free from sacramentalism and ecclesiastical autocracy. He noticed, during a recent visit to Europe, a revival of the influence of the papacy, due to political causes, but the political principle of democracy which has swept over Europe will, he believes, triumph in the end, no matter what delays and setbacks may occur here and there. "Baptists flourish where there is freedom of conscience and freedom of worship."

In Sweden and Germany there are already strong Baptist movements, and seminaries turning out thirty to fifty preachers a year. Norway, Finland, Holland, Austria-Hungary have wide-awake Baptist groups. "In Rumania there is one of the most remarkable Baptist movements to be found anywhere in the world. Already there are from 15,000 to 20,000 Baptists in Rumania. They have a number of strong churches, and some of the most powerful evangelical preachers to be found anywhere. They are united, consecrated, aggressive, wholly without fear, and enduring persecution gladly in the name of Christ. They have a remarkable group of young people, numbering hundreds, who seem to be as consecrated and ready to devote themselves to the work as the older members of the churches. I have never seen anything quite equal to the power and consecration of the young people of Rumania and Hungary."

In Italy great influence is exerted through Baptist publications. In Spain "there is a very strong movement away from the Catholic church. Nothing surprised me more in the entire tour than this condition in Spain."

With these Baptist forces already organized, President Mullins thinks there is great opportunity to bring the creative individual and social forces of the gospel to bear upon the minds and hearts of Europeans in the plastic condition in which the war has left them.

Pray hardest when it is hardest to pray.

THE MISSION FIELD.

At last the Doshisha University receives full government recognition and its degrees rank with those of the Imperial University of Japan. From the small beginning which Joseph Neesima made in 1875, there is now an institution with 3000 students, 40 buildings, and 31 acres of land in the heart of Kyoto, facing the Imperial Palace.

To perpetuate the missionary work of Dr. D. M. Stearns an organization, of which Mrs. Stearns is honorary president, has been effected. As heretofore, offerings will be received and forwarded without expense to the missionary work designated. Remittances should be made to the "D. M. Stearns Missionary Fund," and addressed to 167 West Chelten Ave., Germantown, Pa.

When Bishop Fisher announced in a Burmese Methodist Episcopal Church that a certain address would be given on social service, the interpreter hesitated, says the "Indian Witness." The reason was that the Burmese language has no equivalent of social service either in word or in fact. Buddhism, the prevailing religion of Burmah, has for its ideal withdrawal from society and seeking as its ultimate goal, Nirvana, which practically means forgetfulness.

The educational secretary of the committee for coöperation in Latin America, Rev. W. E. Browning, is doing the foundation work for the establishing of a union theological institution at Montevideo, Uruguay. His work among the students of various universities has met with great acceptance, and he has recently received the honorary degree of Doctor of Literature and Philosophy from the University of San Marcos at Lima, Peru, the oldest university in America,—an honor rarely conferred on foreigners.

Bishop William F. Oldham reports optimistically on missionary efforts in South America. A rapid change in "spiritual climate" is showing in the directions of increasing self-support and quickened evangelistic zeal, due, he believes, to the inspiration and organization of the Centenary movement. Schools are full to bursting, and are only limited by accommodations. The "evangelically leavened youth" who have passed through these schools are "proving that bad social habits are not a necessary part of the Latin inheritance."

The Rev. J. Horace Johnston contributes to "St. Andrew's Outlook" a very interesting and able article on a padre's work in Malaya. He has had to revise his conceptions since going out.

"Instead of being braced by the frank opposition of godless scamps, the minister is apt to be quietly choked off with polite professions and nominal support." The most formidable difficulty is the shifting nature of the constituency. "A single steamer will carry off a group of faithful office-bearers, and several pewfuls of members and adherents." On the whole, Mr. Johnston cautions the church against big building schemes, and urges a peripatetic rather than a stationary ministry.

In Korea both favorable and unfavorable events continue to occur. The beginning of local autonomy has been made. Late in November elections took place for provincial councils composed of both Koreans and Japanese. Several thousand Koreans participated, and many Koreans were elected. The government is pushing forward a number of reform measures,—particularly that of increasing the number and the grade of schools. It has abolished obnoxious rules as to the use of the Korean language in private schools, and also as to the freedom of schools in the matter of religious instruction and worship. Public and private schools, both old and new, are said to be crowded to their limits.

Charges and denials continue to be made in regard to the use of torture by police. Many Korean patriots continue to plan and to strive for absolute independence. These plans and efforts are the constant objects of police investigation, and lead to many arrests. Korea, as a whole, is not yet content and at rest.

The Bishop of Exeter recently said that few realize that in the lifetime of many of us countries which had not even heard of

Christ are as Christian as our own. Pessimists never would learn about the mission field. They never would realize that Christianity is overspreading the world with a rapidity that has scarcely ever been equalled in the history of man. Christianity has become the religion of whole districts. "I often find that English people think it impossible that Christianity should become the religion of an Oriental country, while they think it absurd to imagine that any other religion could suit England as well. Yet if an Englishman would read his Bible as if it were a new book he would see that it is much more an Oriental book than an English one."

In South America the native is prone to consider the missionary as a foreigner, with some kind of propaganda, who will after a while return to his own land. Property, to their eyes, makes him become one of them, attached to their land and country, and confronted with their problems and difficulties. Hence the desirability of missions owning their own buildings.

From John Hay, the founder, to the latest volunteer, says the bulletin of the Inland South America Missionary Union, their predominant purpose has been to carry the message of Calvary and of the resurrection and of Pentecost to regions where Christ has not yet been named. "This continent at our doors has furnished the church with an opportunity rarely paralleled in history. Some one has said, 'No man has a right to hear the gospel twice until every man has had a chance to hear it once.' This is what has urged us into untrodden paths and by the populous waysides of Inland South America."

Within the borders of their stations are some two million people, of whom 1,700,000 are untouched for lack of men and funds.

THE MACEDONIAN CRY.

On all sides there is the cry of lack of Christian workers. The greatest need of the church in its missionary service is men and women. We note two special appeals abroad.

The United Free Church of Scotland has set apart the Rev. Donald Fraser of Livingstonia for a year's recruiting service. The war for a time dried up the flow of candidates, and greatly increased the area they must supply. There were many deaths in the past five years in the foreign field, and many forced resignations, when men and women, broken with the frightful strain of the under-staffing and the critical services which the times demanded from them, have been forced to come home. Several who intended to go to the foreign field fell in the great war. Hopeless of an adequate response from theological seminaries, or from the ranks of young ministers and doctors, Mr. Fraser is going to lead a campaign for presenting missionary work as a vocation to young people in churches and schools and universities, so that the coming years may witness a constant supply of candidates whose vision has been touched during years of adolescence.

The Paris Society of Evangelical Missions finds itself burdened with extreme shortage of personnel in the face of need for reinforcements. Losses since the beginning of the war have never been made good. All its fields are cruelly enfeebled, without considering the creation of new posts. Taking as a text Simon and Andrew's cry for help when they saw their nets breaking under the big catch of fish and felt unable to haul them in, the Society appeals to the pastors and evangelists of the Protestant churches of France and Switzerland and the Vaudois valleys:

"Our arms are weary, our nets are breaking. Come and help us!"

A quarter of a century ago a similar appeal was made for work in Madagascar, and by Coillard for Zambezi. A dozen pastors and a number of students responded, and the home churches reaped blessing. Once again they urge parishes to give their pastors freely, those in whom are recognized the apostolic flame and the gift of converting souls; then follow them by thought, correspondence and prayer, and even sustain them by their financial resources as their own missionaries.

From Korea comes a statement which doubtless could be duplicated in other lands:

"The work at Mokpo station has been closed, as the doctor in charge has been

home on furlough. At Chenju station an American nurse and a Korean doctor are running the hospital in the absence of any American doctor. The Taiku hospital is also closed on account of the sickness and absence on furlough of its doctor. The hospital at Chungju was forced to close because of the scarcity of doctors. The Presbyterian hospital at Pyung Tang has been closed for some years, but plans are now under way for a union hospital there."

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Oh for many Isaiahs to reply: "Here am I; send me!"

CENTENARY IN MADAGASCAR.

In 1818 two young Welshmen, Jones and Bevan, landed as missionaries in Madagascar. The war prevented the observance of the centenary in 1918, but last November it was observed by the native church and the seven missionary societies among which the island is divided, the London Missionary Society, the Society for the Propagation of the Gospel, the Paris Society of Evangelical Missions, the Friends, the Norwegian and two American Lutheran missions. A great intermissionary conference was held, and delegates visited the various parts of the island. The conference was marked from first to last by a spirit of coöperation, and was a magnificent demonstration to the native population.

No mission field has yielded more abundant fruit than Madagascar. From Tananarive, the capital of the island, built on the spurs and summits of five hills, with suburbs on the more or less even ground at their feet, one can command a wide view, stretching to a mountain rampart eastward some 30 miles away, and again westward 40 miles away; and in this area some 200 L. M. S. churches alone can be counted. And they are not empty on Sundays! In the capital itself there are 35 churches.

But it is an error to think that the Malagasy church is thoroughly organized and the whole island evangelized. Paganism is still powerful in places, and very near some churches which will have need for a long time of foreign directors.

The centenary meetings were not merely commemorative, but also inaugural. Each society is pledged to extend its efforts in new districts where heathenism still tarries. It is the earnest intention to make the second century of the Malagasy church a worthy continuation of its first century.

To this end various forward steps were discussed. A union theological seminary and a normal school for teachers in all the missions were thought desirable. Orphanage work in the island is now in the hands of Roman Catholics. More schools are needed, and an organization for young men, like the Y. M. C. A.

The Paris Mission appointed one of its missionaries returning home on furlough as chaplain to the Malagasy troops in Europe.

During the centenary celebrations a building which will provide a schoolroom downstairs and sleeping quarters for scholars on the second floor, was begun at Ambositra. A document signed by the centenary delegates and bearing this message, was placed in the wall:

"This centenary building was erected by the Christians of the hundred churches of Ambositra of the Paris Mission. They were led to build it that their children might here learn to glorify God and Jesus Christ. In spite of the expense they were led to construct it entirely of baked bricks as proof of their respect for the Christians of former times and as witness of their faith to generations to come.

"Glory to God, peace on earth, good will to men!"

CHINA.

There is a Woman's Bible Institute at Wei Hsien, attached to the Presbyterian Mission. Its last report mentions three Chinese women who worked three years to save enough money to attend, and walked eighty miles coming and going.

The American Board of Catholic Missions proposes an ambitious scheme to convert China to Catholicism in this generation. The plan is to raise $10,000,000 in the United States with which to employ 10,000 teachers, missionary workers, physicians, nurses, priests who will be kept in China for twenty years.

The Han Yeh Colliery Company of Nganyuen, South China, sets apart a certain proportion of its profits for the education of the miners' children. Good buildings have been erected for boys' and girls' schools. This work has now been offered to the Church Missionary Society, its board of managers to be composed jointly of representatives of the company, the mission and the local Christian congregation. Free opportunity will be given for Christian teaching to all who desire it.

The ebb and flow of Christianity in China are illustrated by a remark of Dr. W. Griffith Thomas, who says that a friend of his collected twenty-six graduates of a well-known Christian university in China and gave them a dinner, thinking to find out what was the net result of the work and influence of that Christian institution, in which they had had four years of study. He found that twenty-five of them had gone back into full heathen life.

A pathetic picture is drawn by Bishop Lambuth after a visit to villages near Tientsin.

"In the villages I found there were no babies. I asked:

"'Where are the children?'

"'Gone,' was the reply.

"'Given them away?' I queried.

"The reply came back: 'We have no one to give them to. Who can feed them? We have no one to sell them to. Who would buy them?'

"Why, children are being bought in Shanghai at a dollar apiece!

"The mother continued: 'Rather than see our children starve we will throw them into the wells!'

"These are no exaggerated statements. I have seen the tragedy."

The longer a foreigner lives in China the more he likes the Chinese, says Mr. John Foord in "Asia." "I may be permitted to go a step further and express the belief that we shall find in the Chinese a powerful agency in bringing back sanity to a distracted world. The problem for the people of Europe is where to find an effective moral force that will make militarism unnecessary, and the contention is by no means without weight that they may find this new moral force in China. Here there existed in the past, and there are evidences that it is coming to life again, the religion of good citizenship. That is to say, the Chinese theory is that a man

Miss Ding So Sing.

The first woman licensed local preacher of the Methodist Episcopal Church in China. She was licensed by Bishop Keeney at the recent fiftieth anniversary of Methodist work on Haitang Island, Fukien. (By courtesy of the *Christian Advocate.*)

does not have to feel the need of physical force to protect himself; he is supposed to be protected by the sense of justice of his neighbor, by the readiness of his fellow men to obey the sense of moral obligation."

Given the supremacy of these principles, and militarism would automatically disappear. They have their roots in the cult of ancestor worship, which secures the unity of the race by the cohesion of the family.

The first woman local preacher of the Methodist Episcopal Church in China was recently licensed. Her name is Miss Ding So Sing. She is a third generation Christian, her father and grandfather having been preachers. Raised in a Christian home and educated in the mission schools at Foochow, she has always been a Christian, but it was not until last year that she was brought into a full experience.

"Finally, last spring there was a Chinese woman who came to our church in Foochow preaching with a strange power," she said. "Her words exactly fitted me as she described the merely nominal Christian, and when she told of the remedy I wanted it. It was simply to have Christ to live in me. I asked Him to come in, and He did.

"Since then it has seemed as if the days are too short for me to do all I want to do for Him. My teaching is full of interest, because in the class room and out in the game-yard I am trying to see how I can help others to know Him.

"But that doesn't seem to be quite enough, so I am helping on Sundays to pass the Word out to those in the villages away from our school, and I want, oh so much! to go to Nanking Bible School later on so that I can be trained for giving my whole time to telling the women of China, especially of my own region, about this living Christ!"

THE HOLY LAND.

New stamps have been issued in Palestine bearing the word "Palestine" in Arabic at the top, in English in the center, and in Hebrew at the bottom. These three languages are official in Palestine.

With the opening up of Palestine and the regions east of Jordan the Nile Mission Press has extended its ministry into those parts, with Jerusalem as headquarters. Thence colporteurs will go forth in a special effort to reach Arabs—sons of Ishmael—by a personal and printed witness to the gospel.

In order to prevent land speculation the government of Palestine has issued laws regarding the transfer of real estate. Only those who cultivated the land may sell it. No transaction can be performed unless it goes through the office of the administration, which is to be satisfied as to the legality of the sale. A tax of 3 per cent is imposed on land transfers.

Mr. T. P. Bevan, who has been in charge of the British and Foreign Bible Society's work in Jerusalem, writes:

"We have had a continual stream of young Jewish students, and Jewish boys and girls from school, coming to purchase the Sacred Book for their studies. Jews have traveled to Jerusalem from all parts of Palestine and Syria, hearing that there was plenty of business to be done. Numbers of these travelers have taken the opportunity to replenish their family libraries with the Scriptures, purchasing copies in as many as five or six languages at a time. It was sometimes very difficult to sell them a New Testament in Hebrew, but by pointing out that in all the other languages the books they have chosen contained a portion not found in the Hebrew Old Testament, a number of these Jews were persuaded to buy a Hebrew New Testament. One or two Hebrew schools in Jerusalem have lately been buying New Testaments in Hebrew, and reading them in class."

THE DARK CONTINENT.

Self-determination is making itself felt in Africa. Pan-Africanism is a result of the upheaval of the war, and the mixture of men of many races in military campaigns. Nationalist movements are promoted also by literature from Egypt and Ceylon. It is felt that mission work can hardly fail to be influenced in the not distant future by this growing feeling against white domination.

A study of the educational needs of Equatorial and West Africa is now being

made by a commission under the leadership of Dr. Thomas Jesse Jones, educational director of the Phelps-Stokes Fund. This fund was established by Miss Caroline Phelps Stokes of New York in the interests of negro progress. Dr. Jones made a survey of all the negro schools in the South, which was published under the title, "Negro Education in the United States." Its publication led to a request for Dr. Jones' services to study the educational needs of the native races of India and British Africa; hence the present commission, which has already visited Sierra Leone, Liberia, the Cameroun and South Africa.

In the Lagos district of West Africa English Methodism is making steady progress. The mission report avers that the year 1919 was one of the most remarkable in its history. In West Africa an average of 111 adults were baptized and 75 new members added to the church every Sunday of the year. The churches are too small for the congregations; new and larger ones are being built. In one building the trustees installed a lighting system so as to be able to hold extra evening services. Mohammedans are coming to these evening meetings when they would not care to be seen attending those in the day time. In five years there have been 30,000 adult baptisms in the Lagos and Gold Coast districts, the largest ingathering abroad in the history of English Methodism.

The great Presbyterian mission at Luebo on the Congo sends word of expansions in outlying regions. Mr. Vinson writes that the Holy Spirit is opening up wonderful opportunities at the present time. "Great sections of the Baluba and Lulua hitherto closed to us are now turning to the gospel, and we are overwhelmed with requests for teachers. Our new station at Bibangu is calling for forty teachers at once. The proud and haughty and hitherto unresponsive Bakuba have now thrown open the doors to us and we could place two hundred teachers there at once if we had them. Great epidemics have been sweeping the country, and our efforts to combat them seem to have been the decisive factor in breaking down their long-standing prejudices. The king himself had been an open opponent of Christianity during all his reign, yet he made a profession of Christianity on his deathbed, and issued a decree opening his entire kingdom to our mission."

Marked changes reported by Rev. Walter B. Williams of the Nana Kru mission of the Methodist Episcopal Church include the improved appearance of the native preachers, their quiet manners, dignified appearance, earnest preaching, and more intelligent service; the beginning of Christian governors on the coast, who go to church and assist the church in general; Christian marriage now made obligatory on native preachers; girls who have been sold in marriage in infancy being redeemed by Christian Kru men and women, or in some cases by the mission; and increased giving by the native church. "Last Christmas some four to five hundred spent two days with us in special meetings in a great longing for a higher spiritual life, women and men walking from 10 to 25 miles, wading through rivers up to their arms, in order that they might spend a few days at the mission in prayer, in quietness and meditation, and in Bible study."

The C. M. S. "Gleaner" tells the story of the recovery of manuscripts belonging to the late Archdeacon T. J. Dennis, of the Niger Mission, who was one of the victims of a German submarine when returning home on the Karina in August 1917. One result of his twenty-three years' work in the mission was the translation of the Bible and prayer book into the "Union" Ibo language. At the time of the disaster he had with him the manuscript of further linguistic notes, and the bulky typescript of his English-Ibo dictionary. Some time after his death these papers were washed up on the coast of Wales; they are now at the C. M. S. headquarters in London.

The last words translated by Archdeacon Dennis were:

"Ka m' gwa gi. Chineke-ayi bo Chineke Nkhe huru ayi n' anya. (I can tell you, Our God is a God of love)."

You must say "Our" before you can say "Father."—Mark Hopkins.

INDIA.

"If your people were like your Book," said a Brahmin to a missionary, "you would conquer India in five years."

The greatest opportunity in eighty years came to the Madura Mission in the offer of the government to turn over for education and evangelism twelve villages of kallars (robber caste people) with full control. These villages could be Christianized in a few years, but the American Board felt obliged to decline for lack of funds. And they say it would have taken only $1000 a year!

Sir Nicholas Beatson-Bell, chief commissioner in Assam, is about to retire from his political career to take holy orders, says an exchange. He is 54 years old, has been governor of Bengal, and has occupied many other important places in the Indian civil service. He is a graduate of Balliol, Oxford, and was a famous golfer. Now his services have been accepted by the Oxford Mission to Calcutta. He will serve his novitiate under Fr. Douglas, M. C., in the Bengali village of Behala, living native-fashion, bare-foot, in a mudfloored, palm-leaf-thatched hut. Sir Nicholas, on his ordination, will go to Backergunje as village priest.

As an aftermath of the war the admission of foreign missionaries into India has been taken under control by the government. By agreement with the National Missionary Council all missionary societies are divided into two classes: "recognized" and "non-recognized." The recognized class is again divided into (1) British and American and (2) foreign. Americans in the Council deeply appreciated the act of government whereby they are placed on the same basis as British missionaries. Missionaries belonging to enemy countries are not to be allowed into India.

A form of certificate agreed upon in connection with every missionary belonging to "recognized" missionary societies is as follows:

"The National Missionary Council hereby guarantees that the above-named will give due obedience and respect to the government, and while carefully abstaining from political affairs will work in so far as any influence may be properly exerted in loyal coöperation with government."

Praying for the dead in Central America. (Picture by Central American Mission.)

The practical results in India of the divisions of Protestants into sects was forcefully brought out at last year's Church Congress by Rev. Garfield Williams. He gave five examples of the propagation of a divided church in a non-Christian country.

First, where five thousand Mohammedans voted to embrace Christianity. A majority lived in a part where a nonconformist missionary society is working, but a minority where Anglican missions work. United in Mohammed, this group was divided in Christ.

A second incident referred to educational work, where boys of all churches were sent to an Anglican college.

A third was a painful case where an Episcopalian native, who worked on the railroad, was warned by his rector, on being transferred to a distant post, against the nonconformist (the only) church of that place; with the result that he fell back into a life of sin.

The ill effect of disunion upon home life was illustrated in the case of the marriage of an Anglican deacon to a nonconformist girl in the latter's church; for

which the deacon was sharply criticised by his superiors.

And lastly, the effect of disunion at a conference of representative Indian Christians on national affairs, Christians who were Roman Catholics, Episcopalians and Free Church by connection. United by national ties, these Christians were divided at seasons of worship and at the Lord's Table by loyalty to western divisions.

Present Unrest.

Indian periodicals reveal the concern of missionaries over the present unrest in that land. History is making fast over there, and these lines may be behind the times ere they are in print.

Mr. Gandhi, leader in the "Non-coöperation" movement against English rule, failed to receive the support of the Moslem and Hindu aristocracy. It was felt, according to "Dnyanodaya," a Bombay missionary periodical, that he made a great blunder in seeking to undermine the authority of parents and teachers, since respect for parental authority and reverence for the guru are two of India's greatest heritages. But his courage was shown in entering upon a campaign on behalf of India's sixty million "untouchables." This paragraph appeared in the chief resolution of the National Congress:

"The Hindu delegates of this Congress call upon the leading Hindus to settle all disputes between Brahmans and non-Brahmans, wherever they may be existing, and to make a special effort to rid Hinduism of the reproach of untouchability, and respectfully urge the religious heads to help the growing desire to reform Hinduism in the matter of its treatment of the suppressed classes."

"No wonder His Holiness the Jagadguru has launched his anathema against Mr. Gandhi," says "Dnyanodaya"; "no wonder either he uses unmitigated terms, for the abolition of untouchability means the wrecking of caste, what missionaries cannot but regard as the corner-stone of popular Hinduism.

"In presence of these facts, indicating the tremendous pace at which modern India is moving, who dare be pessimistic concerning India's progress? With all Mr. Gandhi's defects,—and our own view is that he is gravely endangering the peace of India at a time when all the forces of order are necessary to overcome world-tendencies to Bolshevism,—but with all his defective methods we believe he is fulfilling the rôle of a modern Amos, breaking up the fallow ground of Hinduism far more effectively than any number of foreign missionaries could do it. It should serve as a powerful reminder of what India's own sons can do when they become devoted to an ideal. Only let them choose a Christian ideal, above all the Christian Master, and India's transformation will be assured."

Suspicion has been awakened by the close connection of this untouchability campaign with ever-growing disloyalty to English overlordship in India. But the first general election under the new law went off well. Efforts at non-coöperation failed. In only six out of 637 constituencies were there no candidates.

Much is hoped of the new viceroy, Lord Reading, who took office in April. By his Jewish ancestry he is akin to the peoples of the East. Having been Lord Chief Justice of England, he said in a public speech that he regarded his appointment as specially to make manifest to India that justice will remain the supreme guiding factor in its destinies.

Lord Reading is known in America as head of a special mission to the United States during the exigencies of the war. Later he was appointed "special ambassador" for a limited time.

So Shine.

There is a right way of using influence. Observe how Jesus puts the matter when He says: "Let your light so shine." The word "So" should be emphasized as indicating the manner of the shining. Light may be so held in the hand as to dazzle the observer. Light may be brought too near the eyes. Light may be set at a wrong angle. Light may be wasted, its beams be displayed so as to be of no use to the man who would read or work. Hence it is not enough to be luminous, but so to use our luminousness as to be of use to other people.—Joseph Parker.

THE VALUE OF THE PRINTED PAGE.

One of the most interesting bits of propaganda effected by the British during the war was the distribution in German ports of leaflets containing particulars of the fate of a hundred and fifty German submarine commanders who had lost their lives or been taken prisoner. This information affected the morale of sailors so that they shrank from such a dangerous branch of service.

In a multitude of ways the printed page was utilized to propagandize enemy nations by all the belligerents. In fact, it was the continuous propagation of the views of Nietzsche, Bernhardi and others over a course of years that corrupted Germany and made her the braggart and bully she was and is.

An appreciation of the printed page in the religious world can be gathered by glancing through the departments of Religious Thought and Activity and the Mission Field in this issue. Without any effort on our part to assemble paragraphs dealing with this topic it will be noticed how often the gospel in print is referred to, and what varied results are achieved.

Of course the church has not been behind other propagandists in making use of the printed page, but it does not begin to draw upon its unlimited potency for Christian service among all classes of people and in all lands. It is not only an evangelist, but also a constant instructor. It can get into places where a missionary or colporteur could not penetrate. The area of its operations is only limited by the capacity of recipients to read and understand it. The printed page can never equal the consecrated living messenger, but it is the next best messenger in the absence of the living witness. Many a gospel triumph can be traced to a random tract. And any individual can get behind this ministry in print even though he has not the time or the ability to witness for Christ in other ways.

The Bible First.

First and without peer in this line of effort is the Bible. It is the literary marvel of the centuries since printing was invented.

It is reported of the American Bible Society that for ten years past it has distributed ten volumes every minute of every day of the year. And that society is only one of many, and by no means the largest.

During the same period some complete book of the Bible has appeared in a new language at the rate of one every six weeks. The British and Foreign Bible Society alone reported versions in a dozen new languages in the last nine months of 1920, making a total of 540 languages in the publications of that society. Every one of these was to meet a specific need, to cooperate with missionaries who often had to reduce the new language to writing before making the translation.

Among Immigrants.

The tide of immigration into this country has for years challenged the Christian church, and literature has been the chief agency by which workers have tried to reach individuals with the gospel. Missionaries at Ellis Island distribute the Bible or portions in over thirty languages; and similar figures are true of all the ports of entry.

The New York Bible Society reports that within a few weeks the Scriptures have been distributed in one hospital in seventeen languages, in another hospital in twelve languages, in four other hospitals in from eight to eleven languages in each hospital.

It is sometimes pathetic to see how people are longing to hear or read the Bible in their native tongue.

In passing a tailor shop on upper Park Avenue, New York City, a worker noticed above the door a name that appeared to be Slavic. As he had in his stock a Polish New Testament, he entered the shop, and saw a man diligently plying his trade who had the features of a Slav and spoke Polish well, but who proved to be a Bohemian.

"On opening the New Testament which I handed him he read a few lines, then turning to me embraced me and kissed me on the cheek. It was the first time since he landed here, several years ago, that anyone had offered him the Scriptures or had spoken to him on subjects of a religious nature. In a moment he had his

wife, with a baby in her arms, and another woman in the workshop, and we all talked about the sacred blessings of our faith.

"I was glad, on leaving, to be able to provide them with the Bohemian Bible."

Among Other Needy Classes.

Consider the prisoners in our jails and penitentiaries and reformatories. This needy class appealed to D. L. Moody over twenty years ago, and he began to investigate. He found that inmates have plenty of unoccupied time, and that they gladly welcome reading matter of any kind. So he started a "Prison Fund," which has been in active operation ever since, supplying readable evangelical volumes of sermons and stories to chaplains and Christian Endeavorers and others who work among prisoners. The Bible Institute Colportage Association of Chicago, which carries on this ministry, and to which we are indebted for our cover picture, knows of a multitude of conversions that have resulted from the distribution of upwards of a million books in the penal institutions of the United States and Canada.

The same society also coöperates with workers among the mountaineers of the South by supplying appropriate reading matter, especially for the young. And so with lumbermen and other classes that lack church facilities; they can be reached and instructed in the way of life by the printed page. Sailors welcome reading matter to break the monotony of long voyages.

A typical lumber camp. In thousands of shacks like these are housed armies of woodsmen oppressed by the loneliness of the forests and the long winter evenings. Their craving for diversion affords just the opportunity to reach them with the gospel in print. (By courtesy of the Bible Institute Colportage Association of Chicago.)

In Foreign Fields.

When we approach the subject from the standpoint of foreign missions the value of the printed page is if possible enhanced.

Zwemer has said that nearly all inquirers in Moslem lands have first been led to Christ by a book or a tract.

Another ascribes to good literature a John-the-Baptist service in preparing the way of the Lord.

Here is a letter from A. and N. Gracie, of the China Inland Mission, exhibiting resources and results in their field:

"The special feature of the work for 1920 has been the distribution of selected literature amongst the four divisions of the human family as distinguished by the Chinese, viz., scholars, farmers, tradesmen, and merchants, throughout the towns and villages of our parish. Thousands of tracts and booklets presenting the gospel in fresh ways were distributed. The advance in general knowledge by the Chinese necessitates missionary writers producing literature in keeping with the times, and one is glad to acknowledge that such is being done. Engaged in the work of distribution were our evangelists and some church members, both men and women. Our program was to place tracts, pictures and booklets in all the shops, schools and households in all the places visited, and in this way many opportunities were given to the workers to have fervent talks with the recipients about the truths contained in the literature. The approaches made to deal with the inner life of the individuals were often taken by them in good part. Soul-approach is an art in itself, which requires winning wisdom. Intellectual assent was invariably given to the truths stated, but to reach the point of self-surrender by an act of faith is realized by few. Open-air meetings followed after the tract distribution, where in most of the places crowds would stand and listen attentively to the gospel. In one town, as we were looking out for a suitable place to take our stand, which is not easy to find in Chinese narrow streets, we were accosted by a scholarly-looking gentleman, who inquired what we were looking for; and on being told, he led us a few yards along the street into an ancestral hall, where he quickly arranged and dusted the seats, and politely invited us to preach there. As quick as lightning the hall filled up with a mixed crowd, who listened quite a long while to the good news."

The latest type of automobile for colporteur-missionary work adopted by the American Baptist Publication Society. The cabinet in the rear has trays for books and papers, and compartments for a complete camper's outfit. (By courtesy of *The Baptist.*)

This letter touches upon the great need of a sustained extensive forward movement in producing gospel literature for non-Christian lands, both for the growing church and for use among non-Christians. Education is rapidly advancing among both sexes, and the educated people become the

leaders of their races. Text-books are imperative for all grades in the schools, and Christian books for readers of all ages, and helps to Bible study and Christian service. What is the use of spending missionary money in education unless there is an adequate Christian literature to feed the minds of the people? A rain of tracts might have the same blessed results in several non-Christian lands as were reaped from the broadcast sowing of tracts in England fifty or more years ago.

To produce such a literature needs co-operation, both in translation and publication. Already in some language areas in India are to be found "literature missionaries," whose special duty is to produce books and tracts in the vernacular. There ought to be a literature missionary in every large language area all around the world, supported by a union of the missionary bodies working in that language, and the literature should be published by some great interdenominational agency like the American Tract Society.

An amusing instance is just reported from the Caroline Islands, where the printing of the Bible on a tiny hand press was held up because they ran out of "k's," and they only had covers on hand for four books!

There are lands like Central and South America that are immense in area and sparsely settled, which will not be manned by missionaries for years to come. Meanwhile the colporteur can sow them down with his silent messengers. Indeed, as some one has said, the itinerant preacher can to a large extent be replaced by the itinerant postman. Every post office can be made an economical but effective evangelistic agency.

Newspaper Evangelism.

From time to time paragraphs have appeared in this magazine telling of the insertion of gospel messages in the native newspapers of several non-Christian lands. This is another agency that has not been utilized to the full.

Insertion can be secured either as paid advertisements, or as news. For we are told that the papers are willing to print articles that are newsy and not too long,—not stock theological matter, but condensed reports of conferences and addresses that are real news, articles on current reform movements and subjects of live interest, etc.

Rev. E. W. Thwing of Peking tells of several articles sent to the newspapers and widely published on the past and future of the Jews. In one, "The Wonders of Prophecy," the statements of the ancient prophets regarding the work of Christ, His ministry and crucifixion, led to the conversion of a Confucian scholar, one of the best literary writers in Peking. He had never cared to read the Bible, but the statements awakened his interest. He said:

"Men could not have told these things so long before unless God had showed them."

He began reading about Christ, and two days afterwards came and said:

"I believe I have light, although I do not know very much yet; but I will learn. I love the Bible now. That newspaper article led me to Christ."

He progressed wonderfully in a spiritual understanding of God's Word, and was later baptized.

It is well known that denominational weekly papers in this country have been run at a financial loss for years, and that all religious periodicals live a precarious existence. Will it always be so? Or is there not some way of making an agency of such unquestioned value to the churches a self-supporting venture?

There is one man, at any rate, who has solved the difficulty as a local proposition. A trained newspaper man, Mr. Douglas Tomlinson, conceived the idea of an "All-Church weekly," and six or seven years ago established the "Dallas World" in Dallas, Texas. Two other weeklies are now under the same management, the "Fort Worth Tribune" and the "Houston Times." A specimen copy of the "Dallas World" presents eight pages, ordinary newspaper size and style, all filled with religious reading matter and pictures (except advertisements), and largely local.

Think of the value of such a weekly paper going into the hands of church people of all denominations, fostering unity and coöperation without preaching it! Why cannot the plan be multiplied in hundreds of cities throughout our land?

Business Publishing.

Hitherto we have had in mind the publication of gospel literature by religious agencies, but we must not overlook the immense output of religious literature on a business basis by independent publishers.

Few realize that the field of religious books often furnishes the most spectacular and continuing records in book sales. While novelists may vie with each other for records of a hundred thousand, there are continually springing up in the field of religious books titles that go far beyond that, and even into the million.

The recent filming of a version of "In His Steps," by Dr. Charles M. Sheldon, brings to the mind of anyone whose memory spans a quarter century, the extraordinary sale that this book has had, running well over two million copies.

Sales of the Bible itself would, if any complete report could be made, outweigh every other demonstration of book distribution, but although the totals are lost in unrecorded millions recent demonstrations of the continuing demand are constantly coming to hand. The King James and Douai versions run steadily on by the million year after year, and the sales throughout the country suffer no abatement in good business years or bad, possibly an increase during the latter. With the coming of every revision and new translation the sale of the Bible takes a new spurt.

We have only touched the fringe of the subject in this article, but we hope we have said enough to awaken the interest of our readers, so that they will themselves use the printed page, and support others in the use of it with funds, and remember it in their prayers as a most efficient vehicle for spreading the gospel.

NORTHFIELD SILHOUETTES.

One student of Northfield Seminary is within a year and a half of the completion of her course, and has hospital training in view on leaving Northfield. With no one in the world to aid her, she has been waiting upon table in the hotel connected with our work to provide means to complete her course.

Another student comes from a good old New England family who have experienced misfortune. The father is frail, the mother an invalid, and one of the children threatened with tuberculosis. This girl, by working as a farmerette in the summer, has sought to carry herself through school that she may qualify herself to help in the support of her family.

A young man who completed his course at Mount Hermon School a few years ago relates his experience as follows: "My father in an accident was crippled for life when I was twelve years old. My mother had died three years before. There were seven of us. As I was the oldest I had to leave school, but determined that some day I should resume my studies. During the next few years I worked ten hours a day, and all my wages went to my father. It was not until I was eighteen that I had money enough to enable me to save any. From then I saved consistently until I was twenty-one, and entered Mount Hermon with $145 beyond the purchase of my necessary supplies."

A recent student, in his twenty-first year, wrote of his desire to enter Mount Hermon, where he must work his way through, as he has no one to whom he can turn for help, having been dependent upon himself entirely since the age of fourteen.

Another, twenty-seven years of age, left school when in the sixth grade, earning his living as a factory hand and later as a traveling salesman and real estate broker. During the war he was in the service, where under the influence of a consecrated minister he was led to dedicate himself to Christian work, for which of course he felt the need of an education.

Four Words of the Great Ministry.

"Come,"—calling sinners to receive;
"Follow,"—calling disciples to learn;
"Abide,"—calling saints to grow;
"Go,"—urging servants to bring.

AN EXHORTATION TO CHRISTIAN PARENTS.

Mrs. Helen W. Schafer.

Do not sin against the child. Genesis 42. 22.

We are concerned in this quotation with the child Joseph, who has been sold by his jealous brothers to a band of wandering Ishmaelites, and who now, as a man mighty in authority in the land of Egypt, stands unknown before them, demanding that in return for the grain they are asking to relieve the famine in their own country they bring back with them the youngest brother Benjamin, whom Joseph has never seen. Realizing how the parting from Benjamin will almost crush their aged father, the guilty consciences of the other brothers begin to trouble them exceedingly, and they say among themselves:

"We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

Then Reuben, the oldest of the group and the one who had prevented the shedding of Joseph's blood by persuading the others to cast him into the pit, from which he had hoped to rescue him later, said:

"Spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore, behold, also his blood is required."

As we ponder the earnest exhortation, "Do not sin against the child," a question arises naturally in the minds of Christian parents, Is it possible that I may be sinning against my child, and if so, in what way, and with what probable results?

Comparatively few fathers and mothers sin against their children so far as their physical care is concerned. To the extent of our ability and knowledge we all try to give them those things which their physical well-being demands.

So far, too, as their mental development is concerned, most parents are willing to make great sacrifices in order to insure to their children as good an education as possible. And indeed, should we be lax in attending to the matter ourselves, the state steps forward, saying: "As a future citizen this child belongs to me, and I demand that he be sent to the public schools until he shall have attained a certain age." So, whether we will or not, we are compelled to give some heed to the mental development of our children.

But there is another way in which we may sin against the child, a way as much greater than these as eternity is greater than time. That is the neglect to impart spiritual knowledge.

The first and most potent manner in which this sin may be committed is in the failure to magnify the Lord Jesus in our own lives. No matter how great and noble the precepts that we teach, no matter how high and lofty the ideals which we seek to inspire, no matter how by word of mouth we seek to exalt the Lord, if the child cannot see in our daily lives any earnest striving to put those precepts into practice, any ambition to live up to those ideals, or any of the fruits of a victorious life of faith, we will soon find that our words are falling on deaf ears, for the difference between our teaching and our practice is repellent to the child. It is surprising at what an early age a child will draw fine distinctions as to our conduct, and often his judgments are decidedly just.

A mother, in remonstrating with her two little children because of some childish quarrel, was heard to say:

"If someone does something to you that you do not like, Jesus doesn't want you to do that same thing back again. He wants you to do to them as you would want them to do to you."

"Well, mama," remarked the astute little five-year-old, "you don't do that yourself, because when I get mad at you, that makes you mad at me."

Such is the keenness of perception in a child, but—and for this fact we parents should be very thankful,—they are responsive to our efforts and forgetful of our failures. If it were not for this it would be an impossible task confronting us, for every one who is honest about the matter

will have to admit that there is, at the best, a vast difference between our precepts and our examples. As Paul so tersely puts it, "What I would, that do I not; but what I hate, that do I." How often, as Christian parents, has this been our own experience! We did not want to speak that harsh, angry word, but almost without volition upon our part out it slipped! We did not mean to punish unjustly or in anger, but we were tired, or not feeling well, and we lost for a moment the self-control we should have had! How many such instances we parents can recall, and what keen sources of regret they often are!

But if we let the child know that it was when we failed to ask for God's strength, and that we are sorry, it will give him a new insight into our own lives, and help him to set a new value on prayer in the times of stress which will arise in his own experience. Christianity may stand or fall for him as he sees its fruits in our lives.

However, though our example is a powerful factor in determining the attitude of our children toward the Saviour, we must not neglect oral instruction as well. What a blessed privilege is ours to take a little child upon our knees, and pour into that wondering baby mind the precious truths concerning the Lord Jesus! With what confidence he hangs upon our words, and with what sweet simplicity his heart goes out to the Saviour!

Psychologists tell us that no two human beings are constituted alike, and every parent soon proves this to his or her satisfaction. No two children in any family can be dealt with in just the same manner, and we ought to carry this truth over into their Christian training. We need to talk in private with each child concerning his spiritual needs, and listen to his confidences, so that we may with greater sureness give to him, out of our broader experience, the very help he should have.

Then in addition to our example and our teaching we should have family worship in our homes as a vital part of its religious life. There are some homes where this custom is rigidly adhered to, but where it has degenerated into so dead and perfunctory an affair as to have a positively harmful effect. We must not allow it to become a mere form to be gone through with if we want it to exert any real influence over our children. The putting of the proper value upon these things ourselves, in the realization that we are building not for time but for eternity, and in the knowledge that it is heart service, and not formal service, which is worship in the eyes of God, will have the effect of making Christian parents purge "the church that is in their house," even though it include only the members of their own family, of all that is mechanical and displeasing to God, and make of it a vital and most beautiful expression of adoration of the heavenly Father and of His blessed Son.

Another duty which the Christian parent should not neglect,—and this is more essential today than it has ever been before,—is that of knowing what kind of religious instruction the child is getting outside of the home. We have teachers in our Sunday schools who do not profess to be Christians, and others who, though they may have exercised enough faith in Christ as their Saviour to insure their own salvation, are yet mere babes in Him, and that not naturally but because of stunted growth due to various reasons. They are ignorant of the great purposes of God as revealed in His Word. They may not even be clear on the way of salvation itself. It should be of the utmost concern to us to see that the one who stands in the place of teacher to our child in the Sunday school is qualified by a thorough knowledge of the Word and an eager desire to impart to the child the truth as it is in Christ Jesus.

Still another way in which a great number of Christian parents are sinning against their children is by failing to urge upon them an early choice of the Saviour. Does the farmer wait until the intense heat of summer has laid open the ground in parched crevices before he plants his seed? No indeed! Well he knows what foolishness that would be, and how very small would be his chances of a harvest. He carefully prepares the ground and sows his seed in the early springtime, with its mild warmth and gentle rains, and when the summer heat comes his grain has matured so that it is able to thrive under the intense rays of the sun. Yet there are plenty of Christian fathers and mothers who are not so sensible in regard to their children as

the farmer is in regard to his grain. You will hear them say:

"My child is not old enough to be talked to about these things. I do not want him coerced in the matter. Wait until he reaches an age of accountability, so that he can judge for himself."

Oh, what a tragic neglect this is of the springtime and the logical sowing time in the child's life! Nor do we carry this reasoning concerning a child's Christian training over into any other phase of his life.

Suppose your ten-year-old son appeared before you tomorrow morning with his school books under his arm, and in answer to your astonished questions informed you that he had decided not to continue his education in the public schools. Would you reason thus with yourself, "Well, he is not old enough now to realize what the value of an education is, or what are the limitations of the man who grows up in ignorance. So I will not overurge him at present. I will let him follow his natural inclinations now, and when he has reached an age where he begins to feel the lack for himself, then I will urge him to give the matter his serious attention."

You know well that that is exactly what you would not do. The probabilities are that with not too gentle a touch you would right-about-face your boy in the direction of the schoolhouse, and send him forth with this sort of an admonition:

"Son, you are entirely too young to be a judge of what your real needs are. Therefore it is necessary for me to decide for you. The time will come when you will heartily thank me for not allowing you to follow your natural desires in this matter."

Such a course of procedure on your part would be entirely praiseworthy. But why not carry the same principles into his Christian life as well? All of the influence which we can bring to bear upon him will be tested when the time comes for him to face the subtle temptations of the flesh and the devil, and we are making a tragic mistake if we fail to use every means within our grasp to put into his life the only power which can insure for him victory over these things which have such a great and often fatal attraction for young people.

One reason for our neglect of these early opportunities probably lies in the very fact that we stand in such close relationship to the child. In our vision he is only a child, dependent upon us for an innumerable host of things, and we need to get the perspective of God in order to realize that he is an eternal soul. What one of us would not seize the opportunity, if it lay within our ability, to paint a wonderful picture, to write a great book, to compose a sublime harmony? Even the best of these things is only temporary, but the heavenly Father in His infinite wisdom has put into our hands as Christian parents a task, the fruits of which are everlasting. Yet how careless we often are in its performance, and how heedless of the fact that such negligence upon our part may have eternally fatal results!

With such neglect God has no patience or sympathy. As the guilty consciences of Joseph's brethren made them feel that his blood was to be required at their hands, even so will God, in His absolute justice, require at our hands the blood of those whom we carelessly fail to warn. Having fulfilled our duty in the matter, if they then fail to heed their blood will be upon their own heads, but oh, let us as Christian fathers and mothers be absolutely sure that we have taken advantage of every opportunity which has come through this tender and intimate relationship to warn our children and direct them to heavenly verities!

With what utter unselfishness a mother will spend and be spent if her child approaches physical death! How her soul would shudder at the least intimation that a little carelessness upon her part might result fatally for him! But in God's sight what an infinitely more serious matter it is to let our children drift on to eternal death without putting forth every effort to warn them and to change their course!

Let us seek the Lord in earnest prayer for wisdom and for whatever lack there may be in our lives, so that we may perform faithfully and acceptably the wonderful and everlasting task which has been given us, knowing that only by so doing will we be able to deliver our souls from blood-guiltiness so far as our children are concerned.

THE CHRISTIAN'S GENERAL RELATION TO THE INDUSTRIAL PROBLEM.*

Bishop Edwin H. Hughes.

I have seldom heard any man discuss the approach to the social and industrial problem in anything like general terms without hearing comments from the retreating audience to the effect that what he said had been exceedingly indefinite!

May I not intimate that when anybody appears with a perfectly definite solution it is fairly safe to presume that he has not reached the final stage of the matter? The problem is a very old one. One day thousands of years ago the plebeians left the city of Rome and camped on the hillsides roundabout, and left the patricians to do their scullery work for a while. At last their servants were prevailed upon to return home. Even the strike, therefore, is not at all a modern institution. But Christian men and women can always be seeking the right attitude toward the question. Nor do I know of any discussion in modern times that will give larger opportunities for self-control and for ridding ourselves of a merely partisan view.

A while ago I talked with a leader of industrial forces on the Pacific coast, and was astounded to find his partisanship was such that he justified the McNamara brothers in their use of dynamite. A little later I talked with a man whose front porch was a continual debating ground five years ago against the forces of wealth in the United States, but in the meantime he himself has moved into a great city, and by means of war contracts has gathered to himself a number of hundreds of thousands of dollars. He has been potently converted to the capitalistic standpoint, and has some drastic plans for curtailing the influence of the labor forces of the United States. For either one of those men to keep a level position, to rid himself of a partisan mood, to approach the whole subject in a sense of righteous detachment, offers a wonderful opportunity for level-headedness and for good-heartedness.

I am going to ask this morning that each one of us shall seek to get the general position of Christ with reference to the great factors in this age-long problem,—the first being a certain attitude toward work as such; the second, an attitude toward money as such; and the third, an attitude toward people as such.

I. Christ's Attitude toward Work.

We have in our poetry a great deal of glorifying of labor, but our poetic attitude and our practical attitude do not always agree. The politician talks about the "horny-handed son of toil," and likewise about the "honest yeoman of the fields"; but in many of our private discussions we have something to say about country "greenhorns" and "rubes." It thus comes about that even though poetically we have a right attitude toward labor, practically we are nearly always placing the emphasis of glory upon the type of toil that does not color men's hands.

In a political campaign there are frequent attempts to prove that the candidate began his life as a rail-splitter. We try to bring him into partnership with Abraham Lincoln, the implication being of course that a man who has advanced from the work of rail-splitting to a position of great leadership in the politics of the country has taken an immense journey, highly creditable to himself. But in the long run a false theory about any honest type of labor begins to wreak its vengeance on humanity.

Take, for instance, the present situation in the farm life of our nation. If all the people who are advocating a return to the farm would go to the farm, the problem would be solved in a hurry. But the particular difficulty seems to have been that on the farm in days past no particular attention was paid to the physiological laws of rest. The men who worked were called at four o'clock in the morning, and they continued their labor with slight intermissions until eight o'clock in the evening.

* Delivered at the Northfield Young Women's Conference, July 1920.

Now the farm-hands are taking vengeance on humanity, and are seeking the cities.

The same thing was true with reference to another form of labor. A generation ago, frequently our houses were builded so that heat was not carried to the third story. In the winter time, when the thermometer was coquetting with the zero mark, the servant girl went upstairs into the cold. She of course came in by the back door. We degraded her position,—degraded it in a nameless way until in due season the degradation that we visited upon the position began to take vengeance upon us, and we have what we call the "servant girl problem" in the United States.

What was the attitude of Christ toward work as such? We make a great deal out of the fact that God was in the habit of coming to men with His revelation when they were engaged in their everyday employment. Moses was up yonder on the hillside taking care of his sheep when he received his divine call. Amos was in Tekoa dressing vines when the word of God came to him. One of the prophets was plowing the fields when God's word called him. The men that first heard the song of the nativity of our Lord were the humble shepherds engaged in their regular occupation. But Jesus came, and He made the whole thing concrete and personal.

Let me point out that Jesus Christ touched every form of labor. He worked upon material things, being a carpenter; He worked upon the bodies of men, being a healer; He worked upon the minds of men, being a teacher; He worked upon the souls of men, being a preacher. So it comes about that all classes of toilers claim Him today. The carpenter says, "He belongs to us"; the physician says, "He belongs to us"; the teacher says, "He belongs to us"; the preacher says, "He belongs to us." Yet I defy you to show that with Christ there was any sense of transition or contrast as He passed from one form of employment to another. You never find Him standing upon the eminence that He reached directly as a teacher of men or as a preacher to the souls of men, and glancing down with condescension upon the carpenter shop wherein He worked in Nazareth. I say, reverently and solemnly, that the life of Jesus, touching all of the forms of work so that there is an absolutely universal quality about it, was like the garment that they took from His body on the morning of the crucifixion: it was woven throughout from top to bottom, and was all of one piece.

Is it possible for us to get the attitude that Christ had toward all of the forms of labor in life? Is it possible for us to reach the point where we shall not be forevermore emulating our miserable past and putting certain employments at a great social disadvantage? I give it you as my opinion that if two or three generations ago we had lifted social disadvantage that amounted to social ostracism from certain forms of labor in the United States, the problem would be a good deal less complex and a good deal more pliable than it really is at the present time.

Notwithstanding the fact that I may have seemed to discount a poetic relation to work, I wish to quote something that I greatly enjoy. I wonder often why it is not more frequently mentioned,—a comparatively obscure poem by George Eliot concerning the greatest violin maker that ever lived, Stradivarius.

Stradivarius had an idea that in working upon the wood and working so carefully that in the end he got the best possible violin, he was one of the followers of Christ, a partner of His, if you please, in the work of life. One day a man named Naldo is represented as making a visit to Stradivarius. When Stradivarius talks about his work and how careful he is about it, Naldo makes fun of him, saying:

> "'Tis a petty kind of fame
> At best, that comes from making violins;
> And saves no masses, either. Thou wilt go
> To purgatory none the less."

Then Stradivarius says:

> "Who draws a line and satisfies his soul,
> Making it crooked where it should be straight?
> An idiot with an oyster-shell may draw
> His lines along the sand, all wavering,
> Fixing no point or pathway to a point;
> An idiot one remove may choose his line,
> Straggle and be content; but God be praised
> Antonio Stradivari has an eye
> That winces at false work and loves the true,
> With hand and arm that play upon the tool
> As willingly as any singing bird
> Sets him to his morning roundelay,
> Because he likes to sing and likes the song!"

And then when Naldo comes in with his

objection that after all it does not make much difference to Stradivarius' fame, and he will go to purgatory anyhow, Stradivarius says one of the noblest things I have read anywhere in literature.

"'Twere purgatory here to make them ill;
And for my fame,—when any master holds
'Twixt chin and hand a violin of mine,
He will be glad that Stradivari lived,
Made violins, and made them of the best.
The masters only know whose work is good:
They will choose mine, and while God gives them skill
I give them instruments to play upon,
God choosing me to help Him."

You may not feel that way about your work or about all work, but do you not wish that you did? At the same time, it will never be either wise or right for us to allow the plea of the spiritual reactions of labor to be falsely used by men who are insisting that they themselves shall have all of the financial reactions of labor. Every once in a while I have the privilege of speaking on certain reactions that inevitably come out of all honest toil. I find that there is nearly always a class of hearers present who are very willing for me to affirm that the other man is bound to get a spiritual reaction out of his work as a fine wage, provided only that they themselves shall be allowed to get out of that same toil the reaction represented by immense dividends! But along that road there is really no goal for the problem with which we are dealing. We can never come to anything that resembles a solution of the matter until directly, not in the sense of any mere platform rhetoric, we see all of the work of life as Jesus Christ saw it, without any sense of humiliation or contrast. Even as He was a carpenter, even as He was physician, even as He was teacher, even as He was preacher, even as He touched that universal note of work, so are we to come to His standpoint in recognizing all of it as a contribution to the kingdom of God.

II. Christ's Attitude toward Money.

The second thing that I want to say relates to the Master's attitude toward money.

Here again we can become very poetic indeed. I am fond of Kipling. I think he is a sort of Roosevelt of poetry, if you please. I like his "L'Envoi" in "The Seven Seas." It is very beautiful, and more than that, I believe thoroughly in the coming of the age of which he writes.

"When Earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it,—lie down for an æon or two,
Till the Master of All Good Workmen shall set us to work anew!

"And those that were good shall be happy: they shall sit in a golden chair;
They shall splash at a ten-league canvas with brushes of comet's hair;
They shall find real saints to draw from,—Magdalene, Peter and Paul;
They shall work for an age at a sitting, and never be tired at all!

"And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each, in his separate star,
Shall draw the Thing as he sees it for the God of Things as they are!"

This is all very fine and very true as an ideal, but I decline to allow any rich and pompous person in the dawning days of the twentieth century to prate about men not working for money, when these men have bodies, and when they have wives and children, as if indeed there was to be anything that resembles a monopoly of money on the one side and a monopoly of spiritual joy in hard work on the other side.

Say what you will about it, we cannot get away from this fact: If there was any danger that Jesus Christ pointed out that seemed to Him to be more terrible than any other, short perhaps only of the hypocrisy which He charged against the Pharisees, that danger was the danger that comes from money. When He wanted to state the one thing that in the way of antithesis and contrast more than anything else opposed good, He did not hesitate to say: "Ye cannot serve God AND mammon."

I think most of us have a good deal of sympathy with the young ruler who came to Christ,—that fine, fresh, moral young fellow who, so far as we can judge, told the Lord the truth when he said concerning the commandments: "All these have I kept from my youth up." But even the sympathy that we give him when he was not equal to the test that the Lord put upon him, "Go and sell that thou hast, and give

to the poor," may be a rather misjudged sympathy. Men have done exactly that thing and have become the heroes of the race. Take, if you please, two heroes, one in Catholicism and one in Protestantism, and see what I have in mind.

When the fourth centennial of Martin Luther's work was on in the United States, and our Roman Catholic friends desired to exploit in the magazines some attractive and dramatic character as an historical offset to the great reformer, whom did they choose? They chose Saint Francis of Assisi; and I think they made a wise selection. I have a good deal of sympathy for the ultra-Protestant who has not yet reached the state where he himself in his free fashion can canonize Saint Francis of Assisi.

Now what did Saint Francis of Assisi do? He did precisely what Jesus demanded of that young ruler. He gave up all that he had, and he started out along the roads, back yonder in medieval times, preaching the gospel of the Son of God and holding himself bound only by the laws of heavenly wealth. The man who did that is one of the heroes of the wide world. Do you not really think in your hearts that the young Jew that came to Christ and had that terrific condition placed upon him simply missed about the biggest chance that any young fellow ever had for earning earthly glory? For if he had obeyed the Lord's word that day, instead of being hidden under the anonymous title of "a certain young ruler," he would today be one of the saints of Christian history.

But we do not have to go back to medieval times in order that we may find a case of this splendid sort. John Wesley did exactly that thing. He absolutely declined to make money or to save money out of his occupation. He could have realized on his books just as well as not, and have died worth millions. When he was an old man, the assessor of the town where he held citizenship wrote and asked if he had anything that was taxable. John Wesley wrote back and said that so far as he knew all that he had subject to taxation were two silver spoons at Bristol, and if the assessor would be kind enough to let him know the amount of the tax he should seek to remit by first post!

But the Saviour saw that the young ruler had fallen under the thralldom of wealth. I know of more than one man in the United States of America today to whom I could counsel nothing better than that he cut himself loose from the hold money has upon him, and that he win such an absolute victory that he can be said to have taken in simple literalness the word that came from our Master to that young Jew back there a long time ago.

I never shall forget the first time that I saw Faneuil Hall. I was twenty-two years of age, and I had my preconception of what Faneuil Hall would be like. I thought it would be a building not unlike what it is now, only I imagined that as I approached I would find sentries of the United States army in full uniform, with muskets on their shoulders, protecting that famous temple from the feet of the sacrilegious. You can imagine my surprise on the September morning in 1889 when I reached the city of Boston, got a hurried breakfast, started out to find Faneuil Hall, and discovered that the lower part of it was a market place! There I could hear the clucking of hens and the clacking of geese, and everywhere the tread of the feet of commerce. I remember saying to myself, not knowing very well the detailed history of that particular building or the condition of gift by which it was made over to the city of Boston, Is it possible that the most sacred building from the standpoint of our national history cannot be saved from commercial sacrilege? After a few minutes I went upstairs and stood alone in the hall, and saw those wonderful pictures there, in the silence that was scarcely broken by the truckstering and huckstering of the men below me. When I had thought it all out, I made up my mind that I would not change that building if I could, for it became to me a symbol of the history of our republic.

We never have had a war in the United States of America that was not caused by some one's love of money. I know that each contest directly was broadened and heightened, but the immediate cause of the war in every case, with perhaps one exception, was some one's love of money. The French and Indian war: who was going

to have the furs on the upper Ohio and reap the commercial dividends? The war for independence: a matter of taxes,—not simply the tax on tea, but one hundred and nineteen other taxes that had been levied by the government of King George. The war of 1812: we were going to have free commerce with the French at the time that England and France were engaged in a struggle between themselves. The Mexican war: could we enlarge our territory and give slavery more room, and could we collect likewise certain debts that were due citizens of the United States from citizens of Mexico? The war of 1861 to 1865: caused by the alleged commercial value of slave labor. When finally Henry Ward Beecher went over the seas and began to speak at Liverpool and Manchester, the real thing that led the English hearers to howl him down was that old phrase, "Cotton is king." The Spanish war, likewise, was caused by the terrible burdens of taxation that Spain laid upon her western colonies until Senator Proctor of Vermont went to Cuba and made his own personal investigation, and in due season delivered a wonderful speech in the Senate of the United States that made the intervention of our country an inevitable thing. You will bear me witness when you read about it ten years from now that when you get down to the real cause of the struggle through which we have recently been passing you will find that that phrase about a railroad from "Berlin to Bagdad" gets very near the heart of the whole business. Sometimes I think it would be a good thing for us to put upon a blackboard the lists of the people that have been killed in the various wars of the United States of America, and then when we have filled out that list to write under it these words: "Every last man that poured out his blood in connection with any of these struggles was a victim of somebody's greed."

You can take the various problems that weigh upon our people today, and every one of them is symbolized by Faneuil Hall. What is the necessity if we are going to meet the law of Christ in that regard? Architecturally we have the symbol again: We must keep the hall of liberty on top and the market place underneath. I know very well that is a big generalization, but I know equally well that all of the details of the great industrial problem will come back directly to some generality of that type, and will find its solution within some immense principle.

III. Christ's Attitude toward People.

The same thing may be said with reference to Christ's attitude toward people.

One of the great dangers of our time, as our population grows and grows, is that we shall come to hold humanity cheap. When Abraham stood in the door of his tent in the heat of the day and welcomed visitors, he lived a lonely life, and a man was not simply an episode,—he was an event, he was almost an epoch. But when you get into our modern city life particularly, there are so many people that unless we are very careful we will regard humanity as common.

There is a sociological matter involved right there. If you were to find diamonds so plentiful that you could take a shovel and pour them into hogsheads, you would bring down the value of diamonds in the market. If the sin of a little village is a sense of familiarity that almost always runs out into gossip, the sin of a great city is an unfamiliarity that is likely to end in indifference. If I know the trend of our times, there has never been a period when in the life of an urban populace we needed more the emphasis on human value that was predominant in the teaching of our Master. And when the time comes when we must, because of the great number of people employed, designate men not by the names they bear and honor but by the numbers that we use on our pay rolls, it is not going to be an easy thing to maintain a sense of human values that will keep continually routing the sense of financial values in our modern life.

Bishop McConnell was telling me recently that he was talking with a workingman in a steel town of Pennsylvania a little while ago, and was asking him why he was engaged in striking. The man made a queer reply. He said:

"The real reason that I am striking is that I am determined to have a chance to get acquainted with my daughter."

When he was asked what he meant by that, the man replied that not many months

before he had buried his older daughter, and that as he stood by her coffin and remembered the course of life that he had been compelled to take toward her he really felt that she was a comparative stranger to him and he a comparative stranger to her. Hence he said:

"I made up my mind as I stood by that coffin that I was going to insist on conditions of work that would give me a chance for free and familiar association with my own family."

In other words, it was the human value that came in to touch that man's life, as it must directly touch all parties in the industrial movement if Christ is to have His way.

It is not easy to maintain that. I do not think it will be long maintained in the United States of America apart from the high emphasis that Christ put on human life. He was always returning to that. I wish you would read what Jesus had to say, and notice how inevitably He turned back to the sense of human valuation. If He talked about the care of God for our lives, and about the birds and the provision they had from the Heavenly Father, before He was done He was asking this question: "Are ye not much better than they?" If He talked likewise about the good shepherd, He came back directly to this question: "How much is a man better than a sheep?" One day He put that perfectly overwhelming contrast in which He declared that if a man should gain the whole world and should lose himself he was making a bad bargain. In other words, He put one human being on one side of the scales and the whole material world on the other, and He affirmed that the one man outweighed it all. It takes a long time for the world, even as it takes a long time for those of us who seek earnestly to know the mind of Christ, to get those three factors in such a combination that we can approach a theme of this kind from the standpoint of the Master Himself.

Quite a number of years ago I preached a sermon one Sunday on the text, "Is it not lawful for me to do what I will with mine own?" I saw one of my men who was possessed of a good deal of the world's goods fairly restless as I kept intimating that he was only a steward, that he owned nothing whatsoever, and that one day God would evict him.

Two days later he pulled up his carriage in front of my house, and asked me if I would take a ride with him. I accepted his invitation, and—I wonder if he did it deliberately?—he took me around in front of three houses that were in his name at the courthouse. He whisked his horse-whip off toward the houses, and said to me:

"Dominie, whose houses are those?"

I said to him, "Ask me that question a hundred years from now, and I will tell you."

He was not satisfied with the answer, but it was the real answer to that man's question. It is a very difficult thing in our modern day to make men understand that after all they are stewards, and that the powers that they have are held only subject to the dominion of our Lord Christ. In the long run the deep solution of the industrial question will be in the spiritual lives of the people, in the growing sense of brotherhood. If that great and good solution seems far away, let us not be unduly discouraged by the ferment that is on at the present time. We may be very uneasy, but I think that down underneath it all with those who try best and most to get the right attitude toward it, there is a sense of optimism. In reality wonderful advances are being made. One needs only to study the legislation of the last twenty-five years to see some of these in the eight hour laws, in the workmen's compensation acts, and in literally scores of measures that have been placed upon the statute books of our various states. All the while that movement goes forward, that crusade gains. I do not think there is any human being on earth that can bring it to anything that resembles a permanent pause.

In the meantime, while we are marching on that road, so difficult that we almost become discouraged because it is not marked for us more clearly and more smoothly, nothing will be more important for the glorious outcome than that the spirit of Christ and His attitude toward the three factors of the industrial problem shall be gotten into the hearts and minds of all the men and women who have any spheres of influence and of responsibility.

GOLDEN RULE RELIGION.*

Rev. James I. Vance, D. D.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matthew 7.7-12.

I want to speak this morning on the Golden Rule in the big relations of life. It has been well said that religion means right relations,—right relations with God first, and then, as a result of that, right relations with man. As long as a man is wrong with God he is not likely to get right with his fellow man; and if he gets right with God, if he really is right with God, he is bound to get right with his neighbor. He gets right with God when he recognizes that God is his father and he is God's child, and he gets right with his fellow man when he recognizes that his fellow man is his brother. What does this mean in the relations of life?

The Golden Rule, it seems to me, is the answer to that question: "Whatsoever ye would that men should do to you, do ye even so to them."

It is perhaps Christ's most famous utterance. It is found embodied in the Sermon on the Mount, and it lifts Christianity to an altitude not reached by any other religion. To be sure, Confucianism has something that at first glance looks very like the Golden Rule, but it is not so much a golden affirmation as it is a silver negation. Confucianism says: "The thing ye would not have done unto you do ye not unto others"; but there is a big difference between that and what Christ means when He says: "Whatsoever ye would that men should do to you, do ye even so to them." The difference between the two is the difference between a negation and a position, between a "Don't" and a "Do," between restraint and power, between a barrier and a dynamo, between a brake-band and a power house. Christianity is vastly more than repression; it is inspirational and dynamic.

Some years ago, when the Parliament of Religions was held in America, "Puck" brought out a special number in honor of the opening day. It represented Cupid selling religions. On the magazine, as a frontispiece, was printed in big capitals, "Whatsoever ye would that men should do to you, do ye even so to them"; and as the little love god held up the magazine and cried his papers, he said:

"Gentlemen, this is the best religion!"

And it is. Golden Rule religion beats all other religions. If it were fully practised, with all that it implies and involves, it would measure man's full duty to his God and to his fellow man; it would rebuild society, recover paradise, and establish heaven on earth.

Notice that it is a conclusion: "THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them." It ties back on what has gone before in the fifth, sixth, and seventh chapters of the Gospel according to St. Matthew. They are perhaps the noblest utterances that fell from the lips of Christ, the greatest utterances ever put into human speech. Man has never thought higher than the teachings of Jesus in the Sermon on the Mount. And now He seems to say: "Let Me sum up, let Me conclude, let Me say in a word all that I have been saying. Since all these things are true, THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them."

But He does not let it go even at that,—He adds: "For this is the law and the prophets." That is, the Golden Rule is not only the epitome of the Sermon on the Mount, it is also the summary of the

* Fourth of a series delivered at the Northfield General Conference, August 1920.

law and the prophets, of Moses and the psalms, of Isaiah and Jeremiah, of all the religious teachers that had gone before. If you would know the truth of all religion in a word, if you would have all that religious leaders and teachers and men who have spoken for God have said packed into a single sentence, if you would sum up sacred Scripture in a phrase, this is what it would be: "Whatsoever ye would that men should do to you, do ye even so to them." Yes, Golden Rule religion is the best religion.

It calls for three simple things.

First, I must put myself in the other man's place. By an act of the imagination I must attempt to surround myself with his circumstances, I must face his situation, I must confront his duties, and shoulder his responsibilities. As nearly as I can I must change places with him. This is the geography of the Golden Rule.

Then standing there I must try to feel toward him as I would want him to feel toward me; not as I would want him to feel toward me standing where I am, but as I would want him to feel toward me when I stand where he is. It is wonderful how our moods change when we thus change places. The viewpoint has shifted, and with the viewpoint the whole outlook, and we see in our fellow men what we never saw before. Moods of hate and prejudice are routed, and moods of love and goodwill are promoted. My neighbor becomes to me a new man. This is the psychology of the Golden Rule.

Then in the third place this mood must be translated into action. I must do the thing I would want done to me. The Golden Rule is vastly more than celestial geography or heavenly psychology; it is practical. The thing that needs to be done may not be pleasant, it may not seem expedient, it may be a costly thing, it may not be profitable, it may seem absolutely impractical; but if it is the thing that I would want done to me were I to change places, then it has got to be done whether it is pleasant or not, whether it is profitable or not, whether it is popular or not, whether it is practical or not. It must be done, because that is the program of the Golden Rule, and Golden Rule religion is not Golden Rule religion until the program is carried out.

We are in the habit of confining the operations of the Golden Rule to the individual life. To be sure, our practice of it there is far from perfect, but that is the common application, and we make a stagger at Golden Rule religion in the little things of life,—in our daily round of duties, in our relations with our nearest neighbors, in our talks with our fellow men, in the home, at the table, in the courtesies of the street, in the office, in declining to spread scandal, in trying to talk nicely about our neighbors, in picking up a man at the street corner and taking him to his destination when the trolley is belated, in sharing Sunday dessert with the neighbor next door, in sending flowers to the sick, and in a thousand other things that add so much to the sweetness and joy of life.

To be sure, no practice of the Golden Rule on a big scale can be a substitute for the omission of it in these little things of life. But was the Golden Rule intended to apply only to these smaller relations of life? Was it not also intended to apply to the big relations of life? Is Golden Rule religion the kind of religion that is fine as a regulator between man and his fellow man as individuals, but which breaks down as society becomes complex, and which becomes unworkable and almost impracticable as we are organized into nations and races and larger groups? If so, Golden Rule religion is not the best religion, it is not even a good religion; it is nothing but a cheap counterfeit. What is needed today is the operation of the Golden Rule in the big relations of life.

Not long ago I heard a professor in a theological seminary, in a public address before a large audience of ministers, say that he had never heard of a sermon on this subject, the Golden Rule in the big relations of life. He said he made that statement to the students of his class at the seminary, and they became interested and began to search the published volumes of sermons in the very large theological library there to which they had access, and they were unable to find in all the many thousands of sermons one sermon on the Golden Rule in the big relations of life.

I imagine we have all occasionally touched upon the subject, and I have no doubt there are sermons that have been preached, but they are not common. Let us face this aspect of the subject this morning, the application of the Golden Rule not only to the little relations, but also to the big relations of life.

Between Labor and Capital.

Let us apply the Golden Rule to the relations between labor and capital.

The relations between labor and capital today in this country are perhaps more strained than they have ever been, and the situation is growing more delicate and more difficult every day. It is a strange situation which we confront. There was never so much to do, and perhaps never so much unwillingness to do it. Wages were never so high, and unrest was never so great. Wages are increased, but instead of allaying unrest it seems only to feed this flame of restlessness and dissatisfaction with the material conditions of life. If the only thing that man needs is to have poverty cured and his physical surroundings changed, then he ought to be happier and better satisfied. But we are learning that wages do not cure unrest. There has actually been a proposal to reduce the working day to six hours. Think of it! When God launched humanity it was on the proposition, "In the sweat of thy face shalt thou eat thy bread all the days of thy life." He did not say, "provided you work only six hours a day." Don't you see what that means? It means practically cutting a man right in two.

Wages have been greatly raised in the operating departments of the railroads, and yet this thing happened down in my section the other day. A branch of one union turned around on another, and demanded that they do only enough mileage to earn $250 a month. They could easily earn double that, but this spirit of selfishness is rampant today. It means simply reducing a man to half a man. Did God ever intend that? This is a day when we need to increase production from the standpoint of ordinary business. With the markets of the world before us clamoring for our wares, what we need to do is to increase production. With the high cost of living staring at us on every hand, to diminish production is to make the scale of living expense rise higher; and we are demanding that it go down and at the very same time we do the thing which makes it rise higher.

Labor is not the only one to blame. Capital is just as much to blame; it is just as selfish as labor. Capital has been profiteering, and through these recent years some lines of business have been making in some instances as much as 100 per cent profit a year. It is not strange that labor, knowing this situation, should clamor for some of the spoils.

That is the situation which confronts us today, whatever the explanation. How are we trying to meet it? We are trying to meet it largely with force and legislation, and the result is that instead of curing we are only increasing the trouble. The chasm between labor and capital is growing wider because the kind of legislation sought is purely selfish. Labor wants a certain kind of legislation, the kind which will best serve the interests of labor. Capital wants a certain kind of legislation, the kind that will best serve the interests of capital, and it looks somewhat with suspicion on any man who promotes any other kind of legislation. There is little hope for a harmonious settlement of this most distressing situation in our country and in the world,—for the condition in America is only a symptom of a world situation,—by force and by law.

Suppose we try the Golden Rule. Suppose as an experiment we were to attempt to relate capital and labor toward each other in terms of the Golden Rule. Suppose that in the recent coal strike the coal miner had viewed the situation not from his own selfish standpoint,—and he had some just grievances,—but suppose he had tried to put himself in the place of the mine operators and also of the public. Don't you think it might have changed just a little his attitude? Suppose the coal operators had viewed this subject not so much from the standpoint of the profits of the business as from the standpoint of humanity. Suppose they had gone down in the mines and dug coal a while themselves. Suppose they had by actual experience discovered what was the situation with regard to the

coal miner, lived in his house, ate at his table; and then suppose they had taken into consideration also the situation which faced this country with a possibility of homes with little babies in them going unwarmed through the bitter winter. Don't you think it would have made some difference?

Or suppose in the steel strike the men who worked in the mills could have gotten saturated with the spirit of the Golden Rule, and the men who handle the business could have been inoculated in the same way, and then armed not with guns, not with missiles of hate, but armed with the same mind that is in Jesus, they had come together and had attempted to settle the problem: don't you think there might have been made some progress toward a satisfactory solution?

Are we to say that this sort of thing is impossible? Are we to say that the thing which we can carry out in our private relations with one another day by day in the common life becomes wholly impossible in big business? Then we have got to give up our religion. A religion that cannot be applied to big business is a religion that is not worth much in small business, in the daily relations of life. But I am of the opinion that it can be applied, if we get Christ's conception of our fellow man, if we think of him not as a part of a machine, not as a competitor, not as a number on a payroll, but if we feel the pulses of the race kin beating in our blood and recognize that he is our brother.

Between Nations.

Let us apply the Golden Rule in the next place to the relations between nations.

If there ever was a day in the world's history when we needed to practice on a large scale the parable of the Good Samaritan it is today. The world's highway is thick with wounded and bleeding and dying nations. The smaller peoples of the earth have been hurt; they are starving. Some nations have their very existence imperilled. What shall be the attitude, for instance, of America with regard to this world situation; how shall we relate ourselves to the wounded and bleeding and starving and dying nations of the earth? Shall we play the part of the priest, who walked by on the other side, who said that the man was not in his parish, and left him to die? Shall we as a nation act the part of the Levite, who also passed by on the other side? Is the thing for America to do today simply to think of itself and to try to keep out of the trouble of the world?

A strange, strange change has come over us here in America during the past year. During the war our idealism was at the zenith; selfishness seemed to have been almost eradicated from our national life. We were thinking not of what we could get, but of what we might do. We had the spirit voiced by that general who when he reached France with his men said: "We have come to help, and when we go we shall take nothing with us save our dead." That was the spirit of America, that was the spirit of our soldiers as they went marching to war. We were not thinking of ourselves; we were thinking of what we might do, what help we might render to save the cause of freedom on the earth. And now how changed! Selfishness is on every side. We have had an age of profiteering, and small, small partisanship. The last year in our national Congress I believe will go down as the most disgraceful year in the history of America. I do not want to seem to drag politics into my address this morning, and I hope I will not be misunderstood; but there is a great moral issue at stake today, and as a minister of the gospel I cannot keep quiet. Our idealism seems to have gone, and America has trouble ahead unless this age of selfishness somehow or other is checked.

Suppose we try to practice the Golden Rule in relating ourselves to these problems on the other side. Take Armenia, and suppose America tries to put herself in the place of that little people. Suppose we as a nation get a conception of the starving, ragged wretchedness of that broken land, and then try to put the geography and the psychology and the program of the Golden Rule into operation. Where would it lead us? Are we afraid to go where that kind of thing would lead us?

Between Races.

Once more, let us apply the Golden Rule to the relations of the races.

We have many races in America. They have been coming to us these years, some

years at the rate of a million a year. They have been coming hoping with eager anticipation to find freedom, and a place to work, and a chance to rise. We have called ourselves the "melting pot." We have thought that here in America we might gather people from all the nations of the earth and melt them; that here dissolved into the blood of the average American might be every good thing from every race under heaven, and that in this way capturing and translating into our life the best qualities of world life we might produce in America not a superman, but the ultimate type, the man with a world sympathy, with a world outlook, the real cosmopolitan, the great internationalist. Many of them are going back home, not hoping, but with a great disappointment, with their bundles and their children and their dead dreams, and they are going with curses on their lips, many of them, for America. That is the situation.

We have race problems within America. We have a race problem that is red; the Indian was here first. We have a race problem that is black; the negro is here, and he is here to stay. We have a race problem that is yellow; the Oriental is not waiting to be invited to come to America, he is coming. And we have a race problem that is white. Talk about a Simon pure American; we are of 57 varieties, and so we have these race problems! How are we to meet them? Are we to meet them with a kind of arrogant scorn which leads one race to look down upon another with contempt, with a high and mighty self-superiority? Are we to meet and try to solve race problems with hate and prejudice and ignorance and epithets? How fine, oh, how fine is that attitude to what we call weaker races among us, so well voiced in these lines, written by Bishop McIntyre:

"Dago and Sheeny and Chink,
Greaser and Nigger and Jap,—
The devil invented these terms, I think,
To hurl at each hopeful chap
Who comes so far o'er the foam
To this land of his heart's desire,
To rear his brood, to build his home,
And to kindle his hearthstone fire.
While the eyes with joy are blurred,
Lo, we make the strong man sink,
And stab the soul with the hateful word,
Dago and Sheeny and Chink!

"Dago and Sheeny and Chink,—
These are the vipers that swarm
Up from the edge of perdition's brink
To hurt and dishearten and harm.
O shame, when their Roman forebears walked
Where the first of the Cæsars trod!
O shame, when their Hebrew fathers talked
With Moses, and he with God!
These swarthy sons of Japheth and Shem
Gave the goblet of life's sweet drink
To the thirsty world, which now gives them
Dago and Sheeny and Chink.

"Dago and Sheeny and Chink,
Greaser and Nigger and Jap,
From none of them doth Jehovah shrink,
He lifteth them all to His lap;
And the Christ in His kindly grace,
When their sad, low sob He hears,
Puts His tender embrace around our race,
As He kisses away its tears,
Saying, "Oh, least of these I link
To me for whatever may hap,
Dago and Sheeny and Chink,
Greaser and Nigger and Jap!"

Yes, we have got to apply the Golden Rule to the relations of the races. It will help. It will not make the negro hate you; it will make him love you. It will not make the Oriental a peril; it will make him an ally. It will not produce war; it may prevent it. If Jesus' heart was big enough for humanity, surely the heart that holds Jesus ought to have a sympathy that is race-wide.

"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." That is, if you have any law and if you have any prophets, if you have any statesmanship, and if you have any religion, it is for this,—to translate the Golden Rule into all the relations of life, big and little. Repeal every law that fails to do this, and suspect every statesman who discredits the Sermon on the Mount. There is only one cure for a sick world: it is justice. There is only one civilization that will last forever: it is the civilization in which people are friendly.

Next Month.

Some of the More Humble Methods of Bringing Men to Christ, by Rev. R. E. Williams.

The Esthetic Trend in Present-day Protestantism, by Rev. Fred Smith.

Prayer and the World, by Rev. Albert D. Belden. (Concluding article.)

How to be Happy, by Rev. James I. Vance, D. D.

The Test of Reality of Faith, by Rev. J. Stuart Holden, D. D.

LIVING FOR CHRIST'S GLORY.*

Rev. J. Stuart Holden, D. D.

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ. 2 Thessalonians 1. 11, 12.

Obviously it is impossible for us even to go around the territory which the apostle here describes, and therefore I want to limit myself to one clause chiefly of this prayer in which the apostle Paul breathed out the fervent desires of his soul for those to whom he had been God's messenger, towards whom he stood in the relationship of spiritual father. He prayed that the name of the Lord Jesus Christ might be glorified in them, and that they might be glorified in Him.

This prayer expresses the ideal life for all who name the name of Jesus Christ. This purpose which the apostle requests in fervent petition to God that it might be fulfilled in the lives of those he had come so to love, expresses the ideal, the highest, the best, the only worthy type of life for all those who profess and call themselves Christians. Unless a man who is called by the name of Christ is living for Christ's glory, unless he is adding to the sum total of that glory in the world, unless he himself is reflecting it as he beholds that glory day by day, and is thus himself becoming in some degree the light of the world, he is failing in that unto which Christ redeemed him. We have quoted more than once in these days that the chief end of man in the purpose and mind of God is that he should glorify Him, and when the apostle here prays for the Thessalonians on this wise he is praying that every one of them may in Christ Jesus rise to the height of God's original purpose for his life.

I want to impress this upon my own heart and upon yours likewise, that any other kind of life is just so much failure. Oh, it may be decorated failure, it may be failure which is inconspicuous by reason of its likeness to very much that is round about, but any life that is not glorifying God, any life that is not filling the name of Jesus Christ with luster and honor in the world, is just so much failure, utter, entire failure!

Whatever kind of life we live we are going out each one to give his own impression of God to the world, consciously and unconsciously, wittingly and unwittingly. The world is taking its measure of Christ not from the Book, not from the things which we proclaim in an assembly of this kind, not from the things which the Christian church proclaims from its pulpits, but from the kind of things it sees in the lives of those who profess this faith. The fact remains, beloved, that we are the world's Bible; that we are either walking Bibles or walking libels; that we are either authenticating Christ or shaming Christ. Oh, if we forget everything else that may be said tonight, let us remember that upon us rests the responsibility of giving such interpretation of Christ to the world that the world shall be compelled to receive Him, to believe in Him, to draw near to Him, to revere Him, and ultimately through our lives to trust and serve Him!

At first sight such a declaration as to the possibility of life as these words bring seems almost beyond credibility,—to imagine that the name of the Lord Jesus Christ, the name of the Saviour, the name which is higher than all other names, that name to which every knee shall bow, should receive glory in such a poor, weak and insignificant thing as this life of mine and that of yours. It almost seems like painting the lily or gilding refined gold to declare that the name of Jesus Christ may be glorified. And yet, while I cannot add to the glory and brightness of the noonday sun, I can, by opening every closed room in my house, by taking the shutters from every darkened apartment, I can give the sun more place in which to exercise his dominion, and so far I can glorify him. And likewise with Jesus Christ: I cannot add to His glory, even as I cannot take from His power, but

*Delivered at the Northfield General Conference.

I can open my heart to Him, and I can seek so to live as to open other hearts and lives and minds to Him, that He shall be glorified in them and so His dominion be increased.

Some such thought as this is in the mind of the apostle, and some such word as this is what God means to say to us tonight. The words which immediately precede this prayer declare that it is God's purpose. Paul's prayer is based not upon anything of his own mind or imagination, but upon the sure rock of God's purpose. And this conference, blessed as it has been to very many, will be written down as an utter failure, so far as you and I are concerned, unless by deliberate and maintained attitude upon our part in the days to come God's purpose is fulfilled in us.

A Threefold Possibility.

Now this word brings to us a gospel threefold in its scope and possibility.

It is a gospel, first of all, of recovery. For Paul is praying with the assurance of the good purpose of God that those who having failed,—and you cannot read this letter without realizing that they had failed both in the comprehension of God and in obedience to His Word and will,—that they should be recovered, that they should be lifted into an entirely different level of life.

Not only is a gospel of recovery implied here, but there is also a gospel of renewal, the renewal of opportunity to those who have squandered past opportunities, the renewal of God's confidence in the redeemed and forgiven children as He commits to them His reputation, His cause, His kingdom in the world.

And more than that, there is not only a gospel of recovery and renewal, but there is also a gospel of sufficient reinforcement. Every command of our Lord's is a covenanted possibility of power. He never says, "Be holy," in order to mock my unholiness. He never says, "Be strong," in order to mock my weakness. He never says, "Follow Me," in order to mock my frailness and insufficiency. When God calls me, when Christ woos me, when the Holy Spirit tenderly invites me, there is the covenanted possibility of power as I obey and take Him at His word.

And so this word brings to us tonight the threefold gospel. The gospel of recovery! Blessed be God, the greatest failure in any life in this place tonight may be recovered to the great original purpose of God. And the gospel of renewal! Oh, how it inspires me to know that God renews His confidence and trust in the forgiven man, that He gives another opportunity to the one who does not deserve it, and that He organizes out of the wreckage and failure a life of victory and power and blessing! And the gospel of reinforcement! That is not that God is going to do it all for me, or that I am going to do it all for myself, but both together. The life that is united to God in Jesus Christ will partake of His nature unto all that He has promised.

The Glory of Jesus Christ.

Bearing this in mind, let us try to understand what is involved in the glory of Jesus Christ. In other words, let me try to help that one who is not at all certain about his own state, and who tonight is all troubled of heart as he says:

"Am I glorifying Jesus Christ, or am I not? I look into my life, and I see nothing there but chaos and movement and darkness. Is God's will being done there, or is it not?"

Now I want, as God shall help me, to point out three things which constitute the glory of Jesus Christ in any life, however humble or high. These are invaluable tests, for they are the tests of God's own Word.

Go back to the earthly life of our Lord for these tests. From the cradle to the cross His life was lived under the dark heavy clouds of men's rejection. There was little glory in that life from its commencement to its close; it seemed to be lived under a sun that was eclipsed. And yet three times in that life it is as though the clouds parted and a ray of golden glory fell upon Him, and from His lips there issued the declaration, "Now is the Son of man glorified." And on each of these three occasions the cause of His glory is so specific and so clear that we may learn from it how to test our own lives and how to assure our own hearts before God.

First of all, there came one day to Him

a company of Greeks, men not of the ordinary sort of Christ's auditors at all. They were men trained to look for the philosophical and the intellectual and the highly mental in everything. They came to the disciples of Christ, and they said:

"Sirs, we would see Jesus."

The disciples went to their Lord and recounted the desire of these strangers. Now listen! Immediately Jesus said: "The hour is come that the Son of man should be glorified," and went on to say: "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Christ is glorified when men want to see Him. Christ is glorified when faith comes by hearing, and hearing by the Word of God, for these men had heard both about His words and about His work. They had heard of the wonderful and yet so simple things He said that arrested men's hearts, and fired them with desire, and at the same time disclosed to them their weakness, and then transformed them. And they had heard of His work. They had heard of His healing power, they had heard of His sovereign might; and they came to Him with honest and sincere hearts. They were not mere curiosity mongers or sensation seekers. "We would see Jesus. We would put to the test of personal experience these things that have been reported of Him and that which we have heard of Him." And beloved, believe me, whether it is a company of Greeks of old, or the individual soul here in Northfield tonight who honestly says, "I would see Jesus; I want to know the truth regarding Him; if He can do what He promises, I want to know it; if His words have fulfilment in experience, I want to get it; if He can give rest to the weary, I want to know it; if He can give power to the faint, I want Him to give it to me; if He can heal a broken heart, cleanse a stained record, liberate an imprisoned soul, I want to see Jesus," it makes no difference. Jesus can be depended upon. Oh, the thrill of glory that goes through the soul of Jesus when a man says in an honest and true, even if in an ill-instructed heart: "Lord, show Thyself to me"! You may test yourself tonight, and so may I. Have you ever seen Jesus on this wise?

You remember Paul gave his own credentials, his own apologia, by saying: "Am I not an apostle? Am I not free? Have not I seen Jesus Christ the Lord?" That was the beginning of life to Paul, and it is the beginning of life to all who follow him as he followed Christ. And I would ask you, therefore, my friend, have you seen Jesus on this wise? Have you seen Him not as the one in whom there is no beauty, but as the one of whom your heart in a great rhapsody of praise says: "He is the fairest of ten thousand, and the altogether lovely"?

I remember some years ago talking late into the night with a young university man in my own county about these very things. He was a man whose mind was hazy, whose vision was cloudy, whose heart was undecided as to the claim of Christ. Late in the night as we knelt down,—he was willing to do this,—as we knelt down together, when I ceased offering a simple prayer for him, he cried something like this:

"O Christ, I do not know Thee! I do not see Thee! But if I did know Thee and see Thee I should love Thee with all my life. Lord, show Thyself to me!"

I am glad to say that that fellow is now in the dark regions proclaiming and living the Christ. He learned that night what I pray you young men and young women here may learn this evening, that the beginning of the true life, the life which glorifies the name of the Lord Christ, the only life which is worthy of mention or of account, begins when a man honestly seeks to see Christ for himself. And if you cannot do more than my friend yonder who prayed thus, get away out into the darkness of the night, if need be; leave the crowd, and get into the solitudes where spiritual decisions are most often made and registered; get away where you can meet the Lord, and where He waits to meet you.

And then we go on, for that is only the beginning. It is now a very different scene. You remember that on the eve of His death, when He gathered His friends together for that farewell meal, He broke bread and poured out wine in token of His broken body and shed blood. There was one in that little company whose heart was not whole towards Christ, whose

motive was not worthy, whose exterior demeanor and friendship masked a heart of treachery and disloyalty. And when Jesus had given the sop to Judas he went out into the night, and the click of the latch had hardly ceased when Jesus turned to the eleven and said: "Now is the Son of man glorified!" The traitor has gone out, and the heart of the eleven, weak and pallid men though they were in a sense, who just struggled to keep up with their Master and to keep His word,—"Now," said Jesus, when all the hearts were as one towards Him, "the Son of man is glorified!"

And there is a close and clear analogy in every human life on this wise. Christ is glorified in me and in you when all that is akin to the Judas spirit is cast out, when the spirit of the world is expelled, when the spirit of self-interest and self-pleasing is excluded, when the heart is leal and loyal and true to Him whose name we bear.

And how is that miracle to be effected? Can I cleanse my own heart? Can I dethrone my own idols? Why, I may as well go yonder to the river with a child's thimble, and try to empty that river course of its water as to try to empty my heart of its impurity, and its iniquity, and its worldliness, and its dross! I cannot do it.

What sent Judas out from that chamber of holy solemnity? The presence and the word of Jesus Christ. The light expelled the darkness. The Christ sent out the spirit of evil by His silent power. Beloved, so it is in your life and mine. Oh, He can break the power, cancel the sin, and set you free! He can forever rid your life of that demon which opposes you. He can forever give you liberty from the domination of lust, and temper, and pride, and selfishness, and passion, and things that cannot be mentioned among you as becometh saints. Blessed be God, if we have not got a gospel of that kind then we have not a gospel at all! But Christ can give you just what happened in that room that night. Christ can give you immediate and present deliverance from everything which betrays you before the world, from everything which thwarts your choices. Christ can so get at your spirit and change you by His power that never again shall you be a man through whose life He is defamed in business, in home, in church life, or wherever you are. But nothing but Christ's power can do it. Mere prayer won't do it. The external observances of religion won't do it. Singing hymns won't do it. Mere attendance at conferences won't do it. The humble submission of your will to Jesus Christ will insure it.

"What doth strip the seeming beauty
From the idols of the earth?
Not a sense of right or duty,
But a sight of peerless worth.
'Tis that look that melted Peter,
'Tis that face that Stephen saw,
'Tis that heart that wept with Mary
Can alone from idols draw,—
Draw and win and fill completely,
'Till the cup o'erflows its brim.
What have we to do with idols
Since we've companied with Him?"

The Son of man is glorified when you become unworldly, when everything in your life, within and without, is under His control, and His control in your life is undisputed. Not when you call Him "Lord, Lord," but when you begin by instinct to do the things that He says.

One other instance. Jesus and His disciples had left that room with all its sacred memories, and somewhere—it may have been in the garden,—our Lord offered that high-priestly prayer, in which He spoke to His father about the disciples:

"Father, I have given them Thy word, and they have kept it. Father, they are not of the world, as I am not of the world, and I have sent them into the world as Thou didst send Me. Father, I am glorified in them."

In the darkest hour of all, when the shadows of evil were gathering in upon Him, and when almost His moments were numbered, Christ was able to look upon that loyal little band of followers with all their faults, with all their imperfections, with all their incomplete consecrations, and say of them: "Father, I am glorified in them." And the deduction is this, that when a man takes Christ for himself, when a man willingly opens his heart to Christ that the Judas spirit may be cast out, and takes the word of Christ which calls him to sonship, which takes him out of the world and yet which sends him back into the world in the sense in which he no

longer belongs to it, when a man refuses to be enticed by the world, and becomes rather a source of light and a channel of divine blessing for its fructifying and for its salvation, then Christ says: "The Son of man is glorified!" In other words, it means for me and for you when we take this His standard of life, when we take this His obvious, simple, clear, unmistakable command, when we take all of His commands and make them the very law of our lives, even though we fail, even though we never realize to the full our own ideals, even though our obedience is mixed with so much self-disappointment, we glorify Christ. We glorify Christ when we set ourselves in the way of doing His commandments. And so you may test yourself by this tonight.

Are you doing the things that He says? For instance, are you doing the things He said about God? Are you worshiping Him in spirit and in truth? Are you doing the things He said about yourself? If your right hand offends you, or something as dear as your right hand, do you cut it off? If your right eye causes you to stumble, or something as dear and as necessary as your right eye, as it seems, do you pluck it out and cast it from you? Are you doing what He says about your enemies? Are you loving them? Do you pray for them that despitefully use you and persecute you? Are you doing the things He says about the common, ordinary lives which we live, for Christ does not relate His teaching away from these, but towards them? Is the Son of man being glorified?

Christ said the world hated them. The world hates a man whose life is a standing contradiction to its shallowness, its crookedness, its godlessness. You may sometimes estimate a man's relationship with God by the degree of his popularity with unconverted people. "Not of the world, Father, as I am not of the world. But I am glorified in them." There are hidden, obscure and anonymous people living in the light of this glory, seeking no praise and getting none save that which comes from above, and having no approval but that of a good conscience and the pleasing smile of the Saviour. Oh, that you and I might be of that company in whom the name of Jesus is glorified!

Ye in Him.

The apostle goes on to say, not only shall His name be glorified in you, but "ye in Him." There is a reciprocal glory: as you seek to glorify Christ He glorifies you. You will never have realized yourself, and I will never have realized myself, until we set ourselves to the task of glorifying the Son of God.

I remember how this was taught me years ago in a parable. I was sitting by the side of a stream yonder in Scotland. I had gone out to fish, and the clouds had rolled away, and the sun had come out, and the wind had died down, and there were no fish that day. I sat down by the side of the stream to read a little, and as I lifted my eye from my book there seemed to be a diamond, or something of equal brilliance, flashing in the bed of the little stream. I plunged my hand into the water and brought it out, and lo, it was just an ordinary pebble, a piece of feldspar! I tried to get its brilliance in my hand, and it had none. All its brightness had come by its being submerged in the stream and being illuminated by the direct rays of the sun. And I learned then that the only way this poor life of mine can be made bright, the only way in which it can be glorified and made a thing of beauty, is as it is submerged under the will of God in the cleansing stream of consecration to His service and illuminated by His own favor.

You shall be glorified "in Him." Young men, do not think that you are going to lose anything by devoting your life to Christ! I see some of you five years hence in African jungles and in the crowded streets of Chinese cities. I see some of you young girls in zenanas in India, in the wards of hospitals, down in the slums of the great city, or as ministering angels in your own homes. You are glorified, and you are glorified as you have given your lives to glorify Christ. There are possibilities, there are potentialities in your life which can never be otherwise realized; but, blessed be God, in Him every one of them shall be!

The Grace of God.

My last word to you is the apostle's last word. I think Paul has got in mind a kind of weak panic in the Thessalonian

church. Paul prays for them to follow Christ; but well as it is for them to have these ideals they cannot reach them, and Paul knows that side of it, for he superscribes his prayer thus: "According to the grace of our God and the Lord Jesus Christ." Not according to their own resolving, not according to their own mental ability, not according to their own spiritual resoluteness, but according to the grace of God. O you who are so conscious of your weakness that you shed tears as these words are being said, take heart! According to His mercy He saved us, and according to His grace He will enable us to glorify His name from this night until that fair morning when we see Him face to face.

And how and when shall the miracle be effected and the transformation begun? Let it be here! Begin just now to say to Him: "Lord, I humbly, penitently confess to Thee that I am not living the kind of life that glorifies Thy name. Here and now I put myself into Thy hands, that Thou mayst do this transforming miracle in me, and make me such an one. Here and now I ask at Thy hands the great gift of Thy sufficient grace, and I take at Thy hands the great gift of Thine own indwelling Holy Spirit, to live out in my life the glory of my Saviour, who said: 'When He the Spirit of truth is come to you, He shall glorify Me.'"

Will you deal with God like that tonight? Will you confess, consecrate, receive? I pledge Jesus Christ my Master that He will be faithful and true to fulfill His promise to you, and you shall go out yourself to glorify Him and yourself to be glorified in Him, as His servant, as a channel of His blessing to a dying world.

THE FAITH AND FORTITUDE OF FRED ARNOT.

Dan. Crawford.

Co-incidental with my building a memorial Bible School for my dear old leader F. S. Arnot comes the "Life" written by Mr. Ernest Baker in his best vein. Therefore, let these lines be consecrated to a good man's memory, and to recall the grand old hand-to-mouth, heart-to-heart days when we sailed south together. Proud were we to be led by such a godly man, and great was the blow when right at the very beginning of my African life in Bihe a whole conspiracy of circumstances debarred him from leading us on and into the unknown. He loved to school us in the discipleship of George Müller, and many a day, in many a way, Elijah's God availed. And so we parted. Long years elapsed, long miles intervened, before we ever met again, but the flag of faith was ever flying in the freshening breeze.

Our farewells had been clouded with the meagerness of the supplies they could let us have. Did not those remaining need things too? Yes, but were not the departing ones cutting themselves off from the base that would be replenished dozens of times for their none? So off we went with the hope that more supplies would follow us up in a few months. Alas for the vanity of human help and hope! Setting out with only two fistfuls of tea in my box for the long coming tribulation, the death of Mushidi turned the caravan tide away from his old capital, and our much needed goods never materialized out of the thousand miles of misty country intervening. Sure am I one of the saddest days of his life was when the road far in to us was so hopelessly blocked that our accumulating supplies were sold off by auction in the mission compound out near the coast. They so near supplies, we so far away from them, Arnot said it seemed a sacrilege even to attend such a sale. But better use than disabuse: better their getting them than the white ants. Many a time he reverted to this as his saddest day, for he it was who encouraged us to press on in the assurance that he would push our supplies after us.

I love to recall his faith. The God who holds all hearts in His hands, He it was who went before Arnot and raised up other men to do for him what he could never have done for himself. Mr. Baker is weak here. Arnot loved to expatiate on this phase of

the romance of faith, a standing still and seeing the high interventions of God in and through other men, other means.

"How mighty is God! How He can use all things and all men for His purpose!" cried Fred Arnot when Mr. Blockley took him on to Zambezi in his wagon.

Many a time I have heard him repeat this key-phrase of all his African journeyings. It was not that he despised the merciful means given in kindness by his fellow men, but that he saw God behind them all, constraining here, restraining there. Humanly speaking, he could never have gone so far but for the wonderful "lifts" he got in those South African wagons. The chariots of God they were to him, and, off and on, they totaled for him three hundred and seventy days when sometimes as many as seventy oxen pulled them along. A slow, sleepy thing this three to four ton wagon was, beginning with thirty-four days from Maritzburg to Potchefstroom. (Soon you will be able to do it in as many minutes!)

Link by link Fred Arnot's long chain of consolation has these six main points of departure. First, when in his wagon the elder Selous took him right on to Shoshong, the first long thirty-six days' trek. He who had less pounds than shillings, here again came the chariots of God for him in the shape of Selous' great, generous wagons that rumbled him over rivers and deserts for more than a month. Some call this sarcastically "living on the cheap," but Arnot saw God moving the man who moved the wagons that moved him on to meet Hepburn at Shoshong. No ticket to pay, because no pay for the ticket. Were not the cattle on a thousand hills all God's? How much more these few dozen inspanned oxen dragging the great wagons? Hundreds of pounds they would have cost him had he organized them himself.

Second came the next onward stage when the great Tinta gave him that wonderful lift of a 120 days' trek in his fine wagon. No choice of coach in this big rumbler, where you are sandwiched "between the coffee and the pork." Months and months of it, all God-given and gratis!

Third, you have God "producing" Mr. Blockley to take him in his wagon on to the Zambezi. M. Colliard had been here before Arnot, so had Mr. and Mrs. White, who had died, both of them, yet here again God makes this trader move on, owing to the pinch of local famine. Blockley did not want to go, Blockley lost time and money by going, but he decided he would lose more if he did not go, so here again the "faith man" got another lift, his last wagon in Central Africa. Then it was he saw God ruling as of old by His overruling, and wrote:

"How mighty is God! How He can use all things and all men for His purpose!"

Fourth, you have "God's" Mr. Westbeech helping him on to Liwanika in canoes. God made the river, God sent the canoes, God moved the hearts of these men to help him on his way.

Then fifth, here comes the most marvelous lift of all! Down to the Barotse from the West Coast comes the great Silva Porto, a Portuguese who lived on in Africa for fifty years without ever seeing Lisboa, and he plays the Good Samaritan; for he it is who insists on taking him all the way up to Bihe, a long 180 days' affair, lying like a prince in a hammock with dozens of slaves at his call! What a lift, what a gratis act of kindness from my old friend Silva Porto, who was soon to commit suicide in a most tragic manner! And then in Bihe this same Silva Porto helps him down to the coast, helps him back, and helps him on into the Garanganze.

This is the point where the great Chinyama appears on the scene to take dear Arnot into the interior; following, of course, the trail of many travelers who had preceded them. This is the reason why Arnot laughed at the word "pioneer," and its misuse. Even on into the Garanganze "Honest Fred" never hid the fact that he had only followed others. Not one but several Portuguese travelers had opened up the way: Capello and Ivens, for instance, who wrote a great book about it, and took the only photo Mushidi ever sat for. Germans, too, had preceded him: Böhm and Reichard, a great man this latter, a bit of whose house is still standing in the old capital of Mushidi. How Arnot used to laugh around the camp fire at the wrong idea folk had at home of the real "dew-driers"! We who had pressed on vainly imagining that the Garanganze was virgin soil, here

we find our passion for pioneering flouted by these prior explorers cutting us out! Hence our subsequent branching out for the real thing, hence the "finding and founding" of Luanza and other stations. It was Fred Arnot, generous fellow, who pointed out on the map to our side of Lake Mweru here, and said:

"The man who goes there will be a real pioneer on virgin soil."

Long after he came to see me on that very spot, when we talked it all over, a good man and true; recalled the old days when I volunteered with others to follow him as our leader into the far interior; recalled the great send-off from the densely packed Exeter Hall meeting; then our dismay when the honest man found it impossible to lead us. Then, better still, when he frankly said he would put us on our own feet right from the start (a good thing this!); when he refused, with a kindly twinkle, even to help us get a caravan, and insisted, most wisely, that we must do the whole thing: (1) get off near the Kwanza River, (2) put up our flag on a tree as sort of Blue Peter, (3) build our camp, (4) collect our own porters, and (5) off you go to sink or swim to some glorious port!

It is difficult to imagine any study that would prove more fascinating in itself and more embarrassing to the rival nations of Europe than this who-was-first history of exploration; "history" it is called, forgetful of the fact that "history" is only the old Greek word for "inquiry," and not a lot of dogmatic drivel.

Who, for instance, discovered the Victoria Falls? Certainly not Livingstone, although nearly cent per cent of the Royal Geographical Society believes it. Fair play, please! Sixteen years before ever Livingstone saw Victoria Falls (i.e., 1832), a valiant Voortrekker saw them, Carel Trichardt's eldest son, Louis Trichardt. Not that he claimed to be first there, for my old friend, Silva Porto, greatest of all African explorers, boasted to me at Belmonte in '89 that they of Portugal saw them long before.

So too with Lake Mweru here. No doubt tradition has hallowed the popular notion that Dr. Livingstone discovered it, but wait a moment! He it is who is most eager to inform us that seventy-two years ago before he, David Livingstone, saw Mweru, Manoel Caetano Pereira came up to Kazembe. Then came Lacerda ("Charlie," the natives called him), a native of Brazil, doctor of Coimbra University, also governor of Sena. Then followed Major Monteiro. All Portuguese, all keen on the traditional exploration of their race, and long prior to the English. It is Livingstone who frankly and finely tells us all this, just as he admits that Lake Maravi (or Nyassa) appeared on old Portuguese maps as early as 1546. So too with our far interior, the Katanga. He tells of three Portuguese arriving at Mushidi's ("Merosi" he calls him), Jao, Domasiko and Domasho; they had "cut him out." This was the Katanga he never reached, this the place the women out east sang about blithely as they pounded his corn for the expedition:

"Oh the march of the old gent to Katanga!
Oh the march to Katanga, back to Ujiji!"

Here then is a lesson on national bigotry. It would melt a heart of stone to follow the twists and turns of this international trickery, one nation hiding the deeds of another. Envy is the filthy slime of the soul, and life would have been sweeter had men owned up to the priority of others.

THE SOUL'S APPEAL TO GOD.

IV. THE PROBLEM OF PETITION.

Rev. A. D. Belden.

We have been told that petitionary prayer is inferior to communion; that we ought not to ask God for anything since He is loving enough to think of all we need, and will provide it; that we can trust Him just as well for others as for ourselves; that there are no objective results to prayer, or they ought not to be sought,—the subjective is all we have a right to expect.

Some classic expressions have been given to this point of view.

Rousseau declared: "I bless God, but I

pray not. Why should I ask of Him that He would change for me the course of things? I who ought to love above all the order established by His wisdom and maintained by His providence!"

F. W. Robertson exclaims in his famous sermon on prayer: "Pray . . . . till prayer makes you cease to pray. Pray till prayer makes you forget your own wish. The divine wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them. That life is most holy in which there is least of petition and desire, and much of waiting upon God: that in which petition most often passes over into thanksgiving. Prayer is one thing, petition is another."

Longfellow has a similar passage in which he claims that thanksgiving is the only true prayer.

Now, beautiful as this is it is profoundly wrong, and quite impossible of reconciliation with the teaching of our supreme authority, Jesus Christ.

It is quite a blunder to say that petition figures only slightly in that teaching. Consider the following:

"Ask, and it shall be given you."

"How much more shall your heavenly Father give good things, (R. V., the Holy Spirit,) to them that ASK Him."

"If two of you shall agree touching anything they shall ASK it shall be done."

"Whatsoever ye ASK in prayer, believing, ye shall receive."

"Whatsoever ye ASK in My name, it shall be done unto you."

"If ye ASK anything in My name, I will do it."

Consider also the parable of the importunate widow. How can one be importunate in prayer and yet pray till one forgets one's own wish?

Recall also Christ's urgent plea to the disciples to pray for laborers to be sent forth into God's vineyard. Surely here is a matter in which submissiveness and trustfulness might be justified. Why ask God for the success of His own work and desire? Why indeed, unless there be some unique virtue and efficiency, some inherent necessity in earnest petition?

Similarly Christ's prayer for Peter argues a unique value in intercession. Robertson and Longfellow claim that thanksgiving is the only prayer, overlooking not only the divine impulse to intercession inherent in all true love, but also the undoubted dependence of the success of God's will in the world upon the practice of intercession. Does not the New Testament claim that Jesus, our great high priest, makes continual intercession for us?

The actual practice of prayer followed by Jesus Himself is surely important also. An examination of His example in this matter shows us that prayer meant for Him:

(1) A life of constant communion with the Father.

(2) This was supported and reinforced by seasons of special withdrawal from the world into solitude and quietness.

(3) His communications with the Father involved audible speech with Him; see the reports of His prayers preserved by the evangelists.

(4) They include a considerable amount of definite petition, as John 17 shows us.

If Jesus so prayed, is it credible that we can dispense with the form of prayer that He apparently found so necessary?

In the light of this evidence and of the facts of prayer-experience there is only one conclusion open to us, and that is that somehow, in a way we only as yet partially understand, pure and fervent petition enlarges God's opportunity of working in human affairs.

But why petition God when He knows all our need? This is a common difficulty, and has led to the denial of the lawfulness of petitionary prayer in the very name of faith itself.

It is well to remember in this regard that petition is not so easily separated from communion. On the contrary, it is actually implied in it. The needy spirit of man cannot commune with the bountiful spirit of God without asking by its very attitude and desire. Interpret prayer to mean meditation in the presence of God, or simply communion, yet the question remains, Why meditate or commune with God? Back comes the answer at once, Because one has need of Him, need for His truth and love and power. One's whole

relation to Him therefore in communion is petitionary, and the soul is all the time strenuously though silently asking Him for something which surely He is absolutely willing to give. So that the stifling of petition leads us to the stifling of aspiration, to the negation of all requests Godwards, even at last to the refusal or failure to make any spiritual movement at all towards Him. This, as a matter of fact, is what happens all too often.

It is so fatally easy to go on to ask, subconsciously if not explicitly: If God knows all our need and loves us, why should we have any concern at all, even for spiritual well-being,—why any effort of any kind on our part? We have but to do nothing, and to be nothing, if we would show our faith perfectly, lest doing anything we reflect upon His goodness.

This surely is the reductio ad absurdum of the objection to petitionary prayer. It works out at last to the position of the spoilt child in the home: "Father loves me; he'll look after everything; I needn't trouble; let father work; I won't."

Faith of that kind may spell disaster, not salvation, for the soul. Man the imperfect cannot sustain relations with God the perfect without his intercourse becoming inevitably an appeal, a petition, for the larger life that he sees.

We dare not reduce God to the level of an automatic bestower of benefits, and man to that of an automatic receiver of benefits,—two speechless machines splendidly ignoring each other's personality. Religion would cease to be.

But this being so, can we offer a sound explanation of the need for petition? We can at least get near to one.

(a) The essential of prayer is utter openness of mind. True sincerity in prayer makes secrecy impossible. For the soul to carry about with it an array of needs and wants is in itself an appeal to God about those things. The withholding of strong desires from expression in one's speech with God must mean therefore a lack of frankness, a restriction of that freedom with God which is so large an element in the restfulness of communion.

A human father would much rather his boy should present to him repeated desires impossible of fulfilment than to remain inly fretted and worried by their repression.

The result of such frankness of intercourse leads us to our second point.

(b) The expression of desire results always either in its confirmation and intensification, or in its condemnation and probable rejection.

Who has not had the experience of growing ashamed, upon one's knees, of cares and anxieties that are unworthy a Christian disciple? The very policy of dragging them to the light of His countenance has revealed their true character.

Such a habit of daily preference before God of our most secret desires, must be a constant purification for the soul.

(c) Thirdly, and this is a point for great emphasis, the expression of such desires as one feels to be legitimate indicates a certain maturity of decision on the part of the soul which is very necessary if desires are to be rightly satisfied.

Many a father, knowing the bent of his son's nature and desire, nevertheless carefully refrains from forcing or anticipating a decision, because so much depends on the boy's own decision gaining a force and maturity which will ensure the fullest use of the opportunity the father may be able to provide. Many a parent has had the chagrin of seeing toys provided at some expense in anticipation of a child's powers utterly wasted and unappreciated because given too soon. The request is a sign that the hour has struck for its fulfilment. But here a further element is perceptible.

The request or petition may itself anticipate the psychological moment for satisfaction, and the discipline of denial or of tarrying may be necessary to develop the maturity of choice, the strength of the desire, to the point at which full appreciation and use of the gift can be reckoned upon.

So God's "Not yet," in reply to some apparently quite innocent but urgent petition may, by damming the stream of the soul's intent, raise it to flood-tide strength and a new intensity and energy of passion.

Such sheer energy of desire may be so much more created power for God's use in the human world. Thus we come very near to a satisfactory rationale of petition.

Time is short. Obligations are infinite.

ROME AROUSED.

Our readers will be interested to examine the full text of the document issued in the name of the Sacred Congregation of the Holy Office at Rome, and signed by Cardinal Merry del Val, a former papal secretary of state, directed against the Y. M. C. A. and other non-Catholic organizations.

They will note that Rome calls not only for preventive measures, but also for positive activity through organizations and literature to hold the young in their Catholic faith. Pernicious publications are to be put under ban by official act. Metropolitans must report back to Rome in six months what has been done.

The text of a translation made by a Catholic weekly is as follows:

"The most eminent and reverend cardinals who are, like the writer whose name is subjoined, inquisitors general in matters of faith and morals, desire that the ordinaries should pay vigilant attention to the manner in which certain new non-Catholic associations, by the aid of their members of every nationality, have been accustomed now for some time to lay dangerous snares for the faithful, especially the young folk.

"They provide in abundance facilities of every kind which apparently aim only at physical culture and intellectual and moral training, but in point of fact corrupt the integrity of the Catholic faith and snatch away children from the church, their mother.

"These organizations enjoy favor, have at their disposal material resources and the zeal of influential people, and render distinguished services in the different fields of beneficence; it is not surprising, then, that they impose on inexperienced people who have not made a close examination of these works.

"But no thoughtful person can have any doubt of their real spirit; for if up to the present they have allowed people only gradually to obtain glimpses of the end whither they tend, they proclaim it today in the brochures, newspapers and periodicals which are the organs of their propaganda.

"Their object, they state, is to insure by good methods the intellectual and moral culture of the young; and making this culture their religion, they define it as full and complete liberty of thought outside and independently of every religion or denomination. On the pretense of bringing light to young folk they turn them away from the teaching of the church established by God, the light of truth, and incite them to seek severally from their own consciences and within the narrow circuit of human reason the light which should guide them.

"The principal victims of these snares are young students of both sexes. These young boys and young girls who need the help of others to learn the Christian doctrine and to preserve the faith inherited from their fathers, come under the influence of people who despoil them of this precious patrimony and lead them insensibly today to hesitate between contrary opinions, tomorrow to doubt all things whatsoever, and in the end to embrace a sort of vague and indecisive religion which has absolutely nothing in common with the religion preached by Jesus Christ.

Home Teaching Necessary.

"These manoeuvres cause much more considerable ravages in the souls—would to God that they were less numerous!—who, owing to the negligence or ignorance of parents, have not received at the domestic hearth that early instruction in the faith which is a primordial necessity for the Christian.

"Deprived of the use of the sacraments and excluded from every religious practice, accustomed to regard the most sacred things only with the most complete independence of judgment, these souls thus fall miserably into what is called religious indifferentism, which has been condemned by the church on numerous occasions, and which implies the negation of all religion.

"Thus one sees these Christians in their bloom on a road where they have no guide, perishing in the darkness and torture of doubt; to make shipwreck of the faith is it not enough to refuse the mind's adhesion even to a single dogma?

"It will happen, perhaps, that one may chance to hear from the lips of these young folk some sign, and may find in their hearts some dying shadow of piety, or even that

they show more than ordinary ardor in their devotion to works of beneficence. This may be taken as the effect of a long habit, or of a more gentle temperament, or of a more sympathetic heart, or, in a word, of an entirely human and natural virtue, which of itself is devoid of all value in regard to eternal life.

Y. M. C. A. Specifically Named.

"Among these societies it will suffice to mention that which, having given birth to many others, is the most widespread (by reason especially of the important services which it rendered to a large number of unhappy people in the course of the terrible war,) and disposes of the most considerable resources; we mean the society called the Young Men's Christian Association, and in abbreviated form the Y. M. C. A.

"Non-Catholics of good faith give it their support inadvertently, considering it an organization of advantage to all, or at least inoffensive to every one; and it is also supported by certain Catholics who are too confident, and are ignorant of what it is in reality; for this society professes a sincere love of young folk, as if nothing was dearer to it than the promotion of their corporal and spiritual interests, but at the same time it shakes their faith, since by its own confession it proposes to purify it and to impart a more perfect knowledge of real life by placing itself 'above every church and outside every religious denomination' ('What the Y. M. C. A. Is, and What It Proposes,' brochure published at the central office, Rome).

"What good can be expected from those who, banishing from their hearts the last vestiges of their faith, go far from the cradle of Jesus Christ, where they enjoyed happiness and rest, to wander at the instigation of their passions and of their nature?

Protection for the Young.

"Therefore, all of you who have received from heaven the special mandate to govern the flock of the Master are implored by this Congregation to employ all your zeal in preserving your young folk from the contagion of every society of this kind, whose good works, presented in the name of Christ, endanger the most precious gift that the grace of Christ has given them.

"Put the imprudent on their guard, and strengthen the souls of those whose faith is vacillating. Arm with the Christian spirit and courage the organizations of the young of both sexes existing in your dioceses, and establish others like them. To provide these societies with the means of counteracting the conduct of their adversaries, appeal to the generosity of the more well-to-do Catholics.

"Also get parish priests and directors of organizations for the young to fulfil their mission bravely, and particularly by the diffusion of books and pamphlets, so as to raise up barriers against the encroaching waves of error, to expose the tricks and snares of the enemy, and to give efficacious aid to the defenders of the truth.

Directions to Bishops.

"It will be your duty, then, at the regional meetings of bishops to treat this grave question with the attention it merits, and after deliberation to come to the decisions that will appear practically suitable.

"In this connection the Sacred Congregation asks that in each region an official act of the hierarchy declare duly forbidden all the daily organs, periodicals, and other publications of these societies of which the pernicious character is manifest, and which are profusely distributed with a view to sowing in the souls of Catholics the errors of rationalism and religious indifferentism. (Here a note calls attention to 'Fide e Vita,' 'Faith and Life,' a monthly review of religious culture, the organ of the Italian Federation of Students for Religious Culture, San Remo; to 'Bilychnis,' a monthly review of religious studies, Rome; and 'Il Testimonio' (The Testimony), a monthly review of the Baptist churches, Rome).

"Metropolitans are charged with the duty of making known to the Holy See, within six months, the resolutions and decisions occasioned by the situation of each diocese.

"Given at the Palace of the Holy Office, Rome, on the 5th November, 1920.

"R. Card. Merry del Val,
"Secretary."

Let no man lose hold of the faith that God willeth to do a great deed through him.—Luther.

OUR BOOK TABLE.

Great Awakening in the Middle Colonies (The), by Charles Hartshorn Maxson. University of Chicago Press, Chicago. 158 pages. $1.25 net.

For the student of revivals this book is a real find. "The Great Awakening" is the name given to the tidal wave of religious fervor and reforming zeal that swept over the British colonies in America in the middle of the 18th century. Its history in New England was written up by Jonathan Edwards and others, but it has remained for Prof. Maxson to give a comprehensive account of its history and results in the "middle" colonies, New York, New Jersey and Pennsylvania, and on to Virginia and the Carolinas.

The author shows that the awakening in America was part of the larger movement within the British Empire, which may be called the Methodist revival, the fire being carried to and fro by newspaper reports; and also of the earlier pietist revival in Germany. Among German immigrants in Pennsylvania was developed one of the beginnings of the Great Awakening. A second distinct source was revival among the Dutch Reformed in New Jersey, while William Tennent and his sons and associates led a flaming evangelistic movement among the Scotch-Irish Presbyterians. These three, with a renewal of the Edwards revival of 1734, flowed together under the ministry of George Whitefield in 1740 and later.

The author journeyed from Boston, Mass., to Charleston, S. C., to consult first-hand sources of information,—the newspapers and other literature of the period. The book is a model of condensation, yet it has the real fire. For the author is in sympathy with his subject, and has caught the salient points. He does not minimize mistakes and regrettable factors, but how much larger were the beneficent results in individual and social and church life! He believes the revival was not mere excitement, but a transforming process in the life of the new republic. It was the first intellectual movement in which all the colonies participated. It was a revival of primitive Christianity at a time of religious decay. The doctrine of the new birth, justification by faith, and belief in divine guidance were prominent. Increased Christian activity found an outlet in itinerant and lay preaching, and in missionary enterprizes. "The story of nearly every denomination in the last half of the 18th century is that of triumphant evangelism."

And there were large social by-products of the revival: new interest in orphans, and the Negro slaves, and the Indians. "The religious energies liberated by the Great Awakening were transformed into forces social, humanitarian, educational and political, which have been of utmost incalculable importance in the making of the American people."

The character of Whitefield shines bright in this book.

A sympathetic reader cannot fail to receive great stimulus and warming of his soul from this record of a mighty work of God.

Evangelical Revival (The), by S. Baring-Gould. E. P. Dutton & Co., New York. 360 pages. $6.

One does not read far in this book before visualizing the author as a literary roughneck. Further reading shows that this is not due merely to bad manners, but to his rabid hostility to and contempt for the matters and persons he deals with.

The preface says that the author has engaged for many years on a history of the Anglican church and of religion in England from the Reformation to the Oxford movement, and sends forth this final portion as of more interest to the present generation, dealing as it does with the rise of Evangelicalism in the Calvinism of George Whitefield and other evangelical fathers and in Lutheranism which found its apostle in John Wesley.

It would be a terrible book if it were taken seriously, but it is so one-sided and unfair that it would be a curiosity or a joke if the subject were not of serious import. The author has taken a muckrake, and has combed the sermons and memoirs and other literature of the period, to find anything upon which a mean and discrediting interpretation or application can be placed. There is almost no recognition of good in the teaching, character or service of Wesley and Whitefield and the others,—little even in that of the promoters of the evangelical movement within the Anglican church. The author hurls loaded shafts against instantaneous conversion, assurance of salvation, justification by faith, imputed

righteousness, the vicarious aspect of the atonement, the depravity of man, the inerrancy of the Bible, and similar tenets. Credit for the reformation of a rotten court and society, and for the swing-back from latitudinarianism, is given not to Wesley or Whitefield but to the evangelical clergy of the Church of England; yet the offspring of this evangelicalism is stated to be dissent, Romanism and infidelity!

The style is forceful, plain-spoken, but jerky. Subsections are introduced by topical headings, often two or three to a page, and not always flowing in a stream of narrative or argument.

What facts the author has dug up are of course humbling, even though warped. His utterances about doctrines are usually illogical and beside the point, and represent the bitterest animus of an Anglican churchman. His vitriolic attacks and unbalanced judgment discredit both the author and the book.

Talks on Soul-Winning, by E. Y. Mullins. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 84 pages. 75 cents.

Given first to the large group of earnest soul-winners and workers among the soldiers at Camp Zachary Taylor, Louisville, Ky., where President Mullins served for nearly two years as religious work director of the Army Y. M. C. A., it is not surprising to learn that there were a number of conversions among the soldiers.

President Mullins proceeds on the evangelical principle that Christianity begins in the human soul when Christ is received as Saviour and Lord, in the new birth. This is the center of the problem. Personal preparation for soul-winning work, what the saving message is, methods of approach, types of conversion, dealing with difficulties and with children, Scripture passages from start to finish,—these are all dealt with, and an interesting chapter is entitled, "Judging the Evidences of Conversion." The style is simple and clear, with many living incidents.

The reading of this book will restore one's zeal for soul-winning, and refresh one's memory, and give even active soul-winners many a practical hint.

Evangelistic Preaching, by Ozora S. Davis. F. H. Revell Co., New York. 240 pages. $1.50.

President Davis of Chicago Theological Seminary believes that oral preaching of the message of life is still the chief function of the church, and that the organizing principle—that is, the axis or great theme of vital interest around which a minister should organize the year's preaching,—is evangelism. So he discusses the theory of evangelistic preaching as it concerns the good news and its publication, the preacher and his sermon, etc., and then gives meaty outlines of thirty-two evangelistic sermons,

A statue of George Whitefield at Philadelphia.

nine talks to young people, four each to men and women, and four Bible talks.

One's interest is captivated from the first word, one is learning all the time.

If a book like this was heeded by the ministry, surely there would be a warmer evangelistic atmosphere in the churches, and abundant results in life and service.

Riveter's Gang (The), by Charles Forbes Taylor. F. H. Revell Co., New York. 144 pages. $1.25.

The author, known as the English boy evangelist because he grew up with his father who was an evangelist, and began preaching himself when he was nine years old, saw an advertisement for men wanted in a shipyard in August 1914. Half jokingly he got a job, and his experience afforded an outline for an address.

So with the other nine addresses given; they are anecdotal and evangelistic. The style is simple, direct and wide-awake.

Get a copy of the book if you want to see how to do it, both as to matter and style.

Training for Personal Evangelism, by Traverce Harrison. Standard Publishing Co., Cincinnati, O. 181 pages. 40 cents in paper cover; $1.15 cloth bound.

Designed for use as a textbook in Bible classes, young people's societies, and similar groups. The matter is presented in twenty-six lessons in twelve chapters, of which the first two deal with the Bible and its study, the next seven with the church, followed by a chapter on personal evangelism and two chapters on the soul-winner and his work. Each chapter ends with certain "Constructive Tasks" and "Memory Assignments" and "Questions."

The matter is not only efficiently laid

out, but is of the highest quality. While necessarily brief, every word counts.

For Young People.

Boy Talks, by Philip E. Howard. Sunday School Times Co., Philadelphia. 216 pages. $1.50.

"Boy Talks"—a book embracing sixty-one topics of vital interest to boys of all ages. The author's broad experience in this particular field is clearly reflected in the ease and skill with which each subject is presented.

There is plenty of action. Mr. Howard has a happy way of introducing illustrations which magnetically hold the attention of the reader, yet never detract from their ulterior object. They are always direct and to the point.

The book is very acceptable to boys for its direct interest. Teachers will find Mr. Howard's methods extremely profitable as a guide in their own dealings with boys.—H. G. M.

God's Messages in Nature, by W. S. Herbert Wylie. Morgan & Scott, Ltd., London. 179 pages. 5/— net.

These are talks to the boys and girls of St. Andrew's Church, Ealing, England, and are most refreshing studies of nature calculated to suggest the wisdom and goodness of God to old and young. Spiders, ants, birds, and other familiar but often unnoted inhabitants of earth are in a most delightful way brought to our acquaintance, and made to speak of Him who made and guides all living things. Teachers and pastors will find here new and suggestive illustrations which will appeal to big folk and little.—T. C.

Heralds of the King (The), by Alice Dana Adams. Gorham Press, Boston. Illustrated, 197 pages. $1 net.

The story of the foundation of the Christian church is here told for young people in most interesting fashion. The narrative of Acts is broken up into short sections and paraphrased, also portions of the epistles. Orientalisms are explained. Quotations from Scripture are given when appropriate.

The illustrations are numerous and noteworthy, including reproductions of famous pictures and cuts explaining the text.

Sunny Windows, by Walter Russell Bowie. F. H. Revell Co., New York. 190 pages. $1.25 net.

The rector of St. Paul's Protestant Episcopal Church of Richmond, Va., here presents forty-six more sermons to children, averaging three or four pages each. Sometimes the topics are Biblical, sometimes the sermons are built upon some visible object. All are anecdotal and interesting, and convey enough pointed truth to be well worth while.

Troop One of the Labrador, by Dillon Wallace. F. H. Revell Co., New York. 234 pages, illustrated. $1.75.

A mighty good book for boys, young and old.

Doctor Joe broke down in health and went up to the Labrador to recuperate. It cast its spell over him, so that he could not settle down again in New York, but returned to follow his profession for the benefit of the people of that bleak land. On his return he introduced the boy scout movement, and formed Troop One with eight lads, who figure in the story.

Every chapter has not impossible thrills, and a lot of land and sea lore is woven into the camping and other adventures. The author knows by personal experience what he is writing about. There is no love story in it.

Current Questions.

Fundamentals of Prosperity, by Roger W. Babson. F. H. Revell Co., New York. 95 pages. $1.

Probably the eminent statistician who writes this book finds poetry in figures; he certainly finds sermons in statistics. Nor are they dry sermons, or unprofitable.

While, he says, he was brought into the church through the Christian Endeavor, it was the study of statistics that convinced him of the truth of Christian principles. And it is as a student of statistics that he presents this plea for the practice of those principles.

His thesis is that the foundation of prosperity is not the material, but the spiritual power of a people; certain qualities of the souls of men, which are the constant fruit of the Christian religion, of which the church is the vehicle.

To the charge that is instantly made that the church and religion are but instruments of the rich and bulwarks of avarice, he replies: "Without doubt the church should emphasize that property of itself is of no value. . . . . On the other hand,—and this point I wish to emphasize just as strongly,—Jesus took the position . . . . that if His disciples would simply get saturated with His fundamentals . . . . they would never have to worry about property. Property would take care of itself."

He declares that panics are invariably preceded by periods of unchristian living, and prosperity follows upon religious revival.

He makes a plea for family prayers, earnest piety, and "old-fashioned" religion.

It is a book to be commended, especially to business men and to young men and women of all callings. And it will be found by them to be not only profitable, but also delightful, for its style is bright, animated and easy to read.—W. O. S.

Immigration and the Future, by Frances Kellor. George H. Doran Co., New York. 276 pages.

The time is upon us for a close study of the immigration question. Interests and opinions differ at so many points, not only among Americans, but also as between America and the immigrant countries, that a sane economic and international policy is a speedy necessity for the goodwill and wellbeing of all concerned.

The author of this book has a clear grasp of present problems and their future consequences. She has had the benefit of contact with leading Americans and with racial representatives. She sees and discusses the marks of the new era in immigration since the war, the relations of business and immigration, the economic items of the markets and savings and investments of foreigners within our borders, the position of the foreign language press, and the many open questions that call for solution. Full assimilation of immigrants will not end with economic assimilation into our mines and shops and business life, nor with the learning of English, nor even with citizenship; but only when the American spirit is caught, and spiritual possessions are shared by all alike.

It is a thoughtful, forward-looking, comprehensive book.

Of Missionary Interest.

History of the Japanese People (A), by Capt. F. Brinkley. Geo. H. Doran Co., New York. Illustrated, 384 pages. $4.50.

The earlier part of this volume is devoted to a discussion of the traditions and mythology of the Japanese people. Then follows a brief summary of the reigns of each of the long line of emperors. This chronicle is enlivened here and there by a quotation or a brilliant sentence portraying some phase of the Japanese character and ideals.

The more valuable part of the book to Western readers is the latter part, giving the causes of the revolution of 1867, its history, and some of its results. Particular attention is given to the constitutional results. The status of such clans as Satsuma and Choshu is briefly and clearly set forth. The reader here meets such names as Ito and Okuma, about whom and their colleagues and rivals the history of modern Japan revolves. The Russo-Japanese War is well handled. The appendix contains the constitution of Japan and the treaty of Portsmouth.

The book is well illustrated, and fully indexed. Four good maps increase the interest of the text.—F. L. D.

Star in the East (A), by Edward Norman Harris. F. H. Revell Co., New York. Illustrated, 223 pages. $1.75.

A story of mission work among the Karens of Burma by the American Baptist Mission. A people little known among other heathen, tucked away in an obscure corner of the earth, yet "kept through many generations measurably true to the inner light."

These people have a tradition of creation and the fall that is marvelously akin to the Biblical account of Genesis, and formed a fertile field for missionary effort. In addition they also have a tradition of a lost book that would be restored to them eventually by a younger white brother, so in a peculiar way God had prepared the way for the coming of His truth. They had no knowledge of Christ or of redemption, and their religion was largely animistic.

As result of missionary effort over one hundred and thirty thousand are now members of the Christian church, and the influence of the church is constantly growing among them.

The book is well written and interesting, the view is comprehensive, and the deductions are logical. It is full of the optimism of God, that the Prince of Peace shall yet reign.—J. H. C.

Aftermath of the War.

In the Prison Camps of Germany, by Conrad Hoffman. Association Press, New York. Illustrated, 279 pages. $4.

From August 1915 till June 1919 Mr. Hoffman exercised a most Christian service among British, Russian, French and American soldiers confined in German prison camps. Unbelievable masses of men were brought together as prisoners of war. Few workers were engaged, but there was no more dramatic welfare work done than this attempt to keep up the morale of these men of many nations living under what at best were hard, abnormal and distressing conditions. There were 2,800,000 allied prisoners of war in German prison camps, representing twenty-nine different nationalities, distributed through 150 camps and several thousand working detachments, and with never more than thirteen secretaries, all told. It is evident that the work which could be done by these thirteen was insignificant compared with the unprecedented need.

The experiences here related have a uniqueness and a genuinely keen human interest which are a sufficient excuse for their publication. The volume is profusely illustrated.—T. C.

"Lest We Forget," by Hugh Black. F. H. Revell Co., New York. 224 pages. $1.50.

Dr. Black resents the disposition to selfishly forget about the world war in the sole interest of our personal comfort. It has lessons for us, and has brought about so many changes in the world that ignorance or forgetfulness of the issues involved

seem well-nigh criminal in those who should lead the thought of others.

Dr. Black emphasizes the great and essential moral character of the ultimate conflict, and the moral cleavage resulting in a chasm that cannot be bridged. Not forms of government or philosophies were pitted against each other so much as materialism over against the possibility of a spiritual interpretation of the world and life.

The meaning of the victory, therefore, is a vindication of justice and honor, and of the spirit of the brotherhood of humanity and good will among men which rest on spiritual forces. Dr. Black calls for a revaluation of many ideals as to war and law, faith and courage, and life and service. He also considers in lively phrase and in his usual interesting manner his conceptions of a democracy safe for the world, patriotism false and true, the doctrine of the state, and peace and pacifism.

As an ardent admirer of the Anglo-Saxon civilization he fittingly closes the book with a stirring appeal for a union of the English-speaking people, which in his judgment would bring unmeasured blessings to the rest of the world.—T. C.

With the Doughboy in France, by Edward Hungerford. Macmillan Co., New York. Illustrated, 291 pages. $2.

The author portrays a panoramic picture of the Red Cross, both at home and overseas. The opening pages are given to growth and organization. The reader receives a new inside view of the Herculean tasks which were met and overcome by this gigantic machine. If he slips rapidly over the detail of the first few chapters he finds himself engrossed in a series of fascinating word pictures.

The author has a delightful way of taking his reader with him now to a lad at the front, now to one in the operating room, now to a homesick youngster who is confiding in a Red Cross girl from home, and so on, until one feels almost as if he had just returned from a personally conducted tour.

He closes the book with a very gratifying tribute to the irreproachable character of our women overseas.—H. G. M.

Passing Legions (The), by George Buchanan Fife. Macmillan Co., New York. Illustrated, 369 pages. $2.

The remarkable foresight and efficiency of the American Red Cross staff in Great Britain, who labored in comparative obscurity, without the thrill or the glory which attended those working at the battle front, described in an intensely human and interesting manner, and showing with great vividness the faithful work and real heroism of this organization, and the importance of its mission.—H. E. W.

Various Topics.

Scofield Reference New Testament and Psalms, edited by C. I. Scofield. Oxford University Press, New York. 443 pages. $1.50 to $7.

This volume, 6⅜ by 4 inches, and ½ an inch thick, is a reprint from the well-known Scofield Reference Bible, almost fac-simile page for page. The text is in black-face type, while references and footnotes are in light-face. References to Old Testament passages are omitted except in essential places. The usual features of the Scofield Bible are to be found: introductory book studies, index, etc.

It is a handsome, legible volume, and will prove convenient for use where the full Bible is not needed or is too bulky to carry.

Gospel of Out of Doors (The), by Francis E. Clark. Association Press, New York. 143 pages. $1.25.

Dr. Clark says he wrote this little book because he couldn't help it. He explains that "the author of the couldn't-be-helped book" maunders on about his favorite subject as a lover babbles about his mistress, never quite happy without a sympathetic ear into which he can pour her charms. So has he come under the spell of the old farm, and it would be too hard not to write about it. Back of all, his motive is that others may be "encouraged by my experience of the joy, the comfort, and the health that come from an old farm; may feel its lure, learn its joy, and experience its health-giving comforts."

Surely the gentle, kindly spirit with which the out-of-doors is interpreted, showing in every way "the lure of the old farm," accomplishes this purpose. The enthusiasm, simplicity, and yet deeper meanings of life which constantly creep in, are charming, restful, and helpful. Each chapter, a complete little essay in itself, deals with some phase of planting, harvest, or animal life. The seasons too bring their particular message to this farm lover. The farm is so realistically described that the reader feels actually present with the writer. The following paragraph will show how this is a "couldn't-be-helped" little book:

"Some ten years ago we hunted for our ideal,—our ideal, not yours, my reader; and at last we found it. It was within sight and sound of the sea. It was small, but marvelously diversified for its few acres. It had plenty of old apple trees, and a chance for young ones. It had wood enough to last with judicious cutting for fifty years. It had room enough for a small menagerie of animals. It had a farm house more than 200 years old and incredibly dilapidated, but with five fireplaces and the possibilities of repair; yes, and it had a ghost! Now, brother man, go thou and do likewise! If you have yielded to

the lure of the farm, have diligently and successfully hunted and captured the right one, you will have something to interest you all the rest of your days. You will not die before your time, but your last days will be your best days, and you will be gathered to your fathers like one of your own shocks of corn, fully ripe."—D.

Personal Recollections of Andrew Carnegie, by Frederick Lynch. F. H. Revell Co., New York. Frontispiece, 184 pages. $1.50.

The word "Personal" should be emphasized in making anything like a just review of these intimate recollections of Andrew Carnegie. Otherwise one would think the title might as well be reversed, and we would have "Personal Recollections of Frederick Lynch" by Andrew Carnegie.

These reminiscences of America's great philanthropist; written by one who knew him well, are interesting, and in many ways illuminating. Mr. Carnegie's simplicity and his discriminating sympathies, his hatred of war that made him a pacifist, his hatred of injustice which made him a pro-Ally during the great struggle, his vein of humor, his willingness to reverse his own opinion in the light of a wider experience, the joy he got out of giving, and the hope that he had not only for a united world but for a united church, are here dealt with.

Perhaps to readers of the RECORD the most interesting chapter will be the last, on Mr. Carnegie's religious faith. Mr. Carnegie loved the organ better than the pulpit because the organ can never be theological. His sense of brotherhood and stewardship, his faith in immortality, his hatred of the doctrine of eternal punishment, his refusal to think that the method of church government can be anything more than preference, his ability to interpret eternal things on scales that were temporal, were as remarkable as they were commendable.

We thank Dr. Lynch for lifting the curtain a little, and letting us see his friend as he saw him.—H. P.

Reel of Rainbow (A), by F. W. Boreham. Abingdon Press, New York. 207 pages. $1.75 net.

Another book of the helpful essays of F. W. Boreham, and it does not disappoint expectations which have been whetted keen by the books that have preceded it. We have the same human touch that comes so close to the heart of things, the same apt illustrations, the same felicitous way of putting things.

The themes vary from maiden aunts to great amens, and whether Mr. Boreham writes about spinach or twins, he always writes well and leaves us eager for more. (This last remark of course refers to essays, and not to twins.)

Those who know Mr. Boreham's books will quickly add this to the number of their possessions, and those who have not yet discovered him will do well to purchase this book.—H. P.

Truth About Christian Science (The), by James H. Snowden. Westminster Press, Philadelphia. 313 pages. $2.40 net.

The Presbyterian Board of Publication and the distinguished professor of Systematic Theology in the Western Theological Seminary have rendered a real and valuable service to the public in the production of this volume. The amount of information given in it tempts one to speak of the compactness of the book, but there is the danger of creating the impression that it is a dry compendium, which would be wholly misleading. The clarity, swiftness and ease of its style, and the skill with which the material is handled, make it a delight to read, and hold the interest from the first page to the last. Your reviewer picked it up to look at for a few minutes, and read on for an hour.

It brings the information on the subject up to the immediate present, indicates its literature, and presents an argument against Christian Science which appears unanswerable by any rational process. But the tone of the discussion is fair, and even kindly.

The unobtrusive circulation of this book in any community in danger of infection by Mrs. Eddy's vagaries would doubtless operate as an effectual preventive.—W. O. S.

ALSO RECEIVED.

Bible Studies.

The Union Bible Study Association of Dallas, Texas, has been issuing lessons on Biblical topics, for individual or class use, since 1881. In this book of 68 pages they are bound together. A lesson occupies a page; there are also a few full-page charts. All most helpful.

Job, by J. Harry Deems. Norman, Remington Co., Baltimore, Md. 63 pages. 30 cents.

An enthusiastic study of the book of Job by a layman, who acknowledges indebtedness to the leading commentaries, and who wishes to incite others to a study of this neglected book.

In Memoriam. Presbyterian Board of Publication, Philadelphia. 35 cents.

A refined-looking forty-page booklet, inclosed in an envelope, full of Scripture passages and poetry (old and recent) calculated to comfort the bereaved. The first page has a blank space for a person's name and date of birth and death.

Record of Christian Work

A Monthly Review of Religious Thought and Activity, and Bible Expositor.

Also Representative of Northfield Interests.

Publication Offices:

Brattleboro, Vt. East Northfield, Mass.

Editorial Offices: East Northfield, Mass.

W. R. Moody, ... Editor.
A. P. Fitt, ... Managing Editor.
S. E. Walker, . . . Business Manager.

Readers are invited to send the managing editor copies of printed matter and suggestions arising out of their local work, embracing topics of sermons and class studies, methods adopted in church and societies,—anything that has proved helpful and is worth passing on.

$2.00 a year. Three years for $5.00.

Postage extra to Canada, 25 cents; to other foreign lands, 50 cents.

Single copies, 20 cents to any address in the world. October, double number, 40 cents.

BOOKS RECEIVED.

Attractions of the Ministry (The), by James H. Snowden. Westminster Press, Philadelphia. 119 pages. 90 cents net.

Friday's Footprints, by Margaret T. Applegarth. Judson Press, Philadelphia. 332 pages, illustrated. $1.50.

Gospel of the Hereafter (The), by J. Paterson-Smyth. F. H. Revell Co., New York. 224 pages. $1.50 net.

Myth of the Jewish Menace in World Affairs (The), by Lucien Wolf. Macmillan Co., New York. 53 pages. 50 cents.

Three chapters, first published in England, with copious arguments and information discussing the demonology of the London "Morning Post," the forged protocols, and "Jews and Bolshevism."

Problem of Christian Unity (The), by S. Parkes Cadman, T. J. Garland, A. C. McGiffert, W. F. McDowell, Robert E. Speer, Henry Sloane Coffin, Ethelbert Talbot. Macmillan Co., New York. 127 pages. $1.75.

Range Finders (The), by Charles Frederick Wishart. Westminster Press, Philadelphia. 91 pages. 75 cents net.

Summarized Bible (The), by Keith L. Brooks. Bible Institute of Los Angeles, Calif. 297 pages. $1.75.

Vision We Forget (The), by Philip Whitwell Wilson. F. H. Revell Co., New York. 288 pages. $2.

Wonderful Morning (A), by James H. Snowden, Macmillan Co., New York. Decorated, 155 pages. $1.75.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the Record of Christian Work upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

Dr. Campbell Morgan's Engagements.

After spending the past month in Montreal and Brookville, Dr. Morgan begins in western Canada in May.

May 1-6. Vancouver, B. C.
May 8-13. Calgary, Alberta.
May 15-20. Moose Jaw, Sask.
June 12-17. Tell City, Ind.
June 24-July 1. Young Women's Conference, East Northfield, Mass.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

15312..$ 2 00	15316..$ 2 00	15320..$ 4 90
15314.. 3 00	15317.. 1 00	15322.. 1 00
15315.. 2 00		

Dear Sir and Brother:

I write to acknowledge with great thankfulness receipt of the Record of Christian Work.

This magazine is much appreciated by us, and is carefully read from beginning to end, as all of the departments are interesting and instructive. It is a great help to us in our spiritual lives. This morning I translated some of the "Thoughts for the Quiet Hour" to our little servant, fourteen years of age.

I also remember in prayer those whose work is presented in the Record.

Again thanking you for your faithfulness, I remain,

Yours in the blessed hope,
H. A. Becker,
Guatemala, C. A.

Someone sent me ten numbers of the Record at one time. I put them on my table, and when our pastor came for some papers and saw them, he said: "Those are the best of all," and took the whole lot. He brought them back a few months later. Another pastor saw them, and said those were what he wanted. One high school boy begged me for some, and he took out the pages of sermons and devotional helps, and had them bound. This week another high school boy asked me for some. I found I had two left.—Clara B. Tingley, Principal Sgaw Karen High School, Burma.

Receipts, Feb. 20 to Mar. 20.

Central Africa (Dan Crawford).
15321 .....$60 00

Egypt (Rev. Stephen Trowbridge).
15313 .....$10 00

India (Pandita Ramabai).
15319 .....$10 00

Labrador (Dr. Grenfell).
15318 .....$ 5 00

THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

MAY, 1921.

SUNDAY, 1st. *Bless the Lord, O my soul, and forget not all His benefits: . . . . who crowneth thee with lovingkindness and tender mercies. Psalm 103. 2, 4.*

Be on the lookout for mercies. The more we look for them, the more of them will we see. Blessings brighten when we count them. Out of the determination of the heart the eyes see. If you want to be gloomy, there's gloom enough to keep you glum; if you want to be glad, there's gleam enough to keep you glad. Better lose count in enumerating your blessings than lose your blessings in telling over your troubles. "Be thankful unto Him, and bless His name." —Maltbie D. Babcock.

MONDAY, 2nd. *Forgetting those things which are behind. Philippians 3. 13.*

The past has a subtle deterring power which is dangerous. If we load ourselves down with the accumulated burdens of yesterday we shall be hindered from best progress today. Brooding over past failures and bragging about past successes are fatal to the development of highest life. Forget these experiences and so get forward in the way of the will of God.—Francis W. Pattison.

TUESDAY, 3rd. *There is no restraint to the Lord to save by many or by few. 1 Samuel 14. 6.*

God is not always on the side of big battalions. More can be wrought by truly surrendered weakness than is ever accomplished by self-sufficient strength. Hence no task to which any of His children is committed is a forlorn hope. When the love of Christ is the constraint which moves us to courageous self-sacrifice, we may always rest assured that our feebleness is no restraint to the Lord.—J. Stuart Holden.

WEDNESDAY, 4th. *The Lord direct your hearts into the love of God, and into the patience of Christ. 2 Thessalonians 3. 5 (R. V.).*

Practise the patience of Christ. The Master does not demand success, with its too often glittering and unmeaning superficialities. He asks us to follow in His footsteps, and as He went to the cross, facing suffering and sorrow, defeat and death, with a song in His heart and a smile upon His soul, so we, upheld by His cross, are invited to go to our crucifixion with something of the same joyous hope, profound faith and divine patience.—J. R. Davies.

THURSDAY, 5th. *Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore. Psalm 16. 11.*

Lord, the newness of this day
Calls me to an untried way;
Let me gladly take the road,
Give me strength to bear my load;
Thou my guide and helper be,—
I will travel through with Thee.
—Henry van Dyke.

FRIDAY, 6th. *I will go before thee. Isaiah 45. 2.*

There is nothing humdrum in your lives, because God is standing between you and your task, so that if you are going to see your task as it really is you must see it through the splendor and the glory of His being.—Bishop Brent.

SATURDAY, 7th. *No good thing will He withhold from them that walk uprightly. Psalm 84. 11.*

I have nothing. I live from hand to mouth,—from God's hand to my mouth,—and I lack no good thing.—Melvin Trotter.

SUNDAY, 8th. *The effectual fervent prayer of a righteous man availeth much. James 5. 16.*

All the victories of God's Spirit and providence begin at the altar of believing prayer. Let us store the heavens with prayer. It always comes back, and the longer it waits the larger the accumulation and the overflow. You have no conception of the strength and satisfaction, as well as wide and lasting usefulness, which the ministry of prayer will add to the humblest Christian life.—A. B. Simpson.

MONDAY, 9th. *Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Hebrews 7. 25.*

Our Priest within the veil maketh intercession for us, and the fragrance of the incense which He offers perfumes ours, and makes our prayers acceptable to God.

TUESDAY, 10th. *I give myself unto prayer. Psalm 109. 4.*

With that door open, why stay outside? With those heights accessible, why dwell in the swamps? With the highest hunger of the soul unfed, why be unsatisfied? When you can have communion with God, why have less?—James I. Vance.

WEDNESDAY, 11th. *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Matthew 6. 6.*

As a man prays in his heart, so is he. Prayer life is the test of character. By

prayer life I mean the closet life, a man's secret and sincere communion with God. When a man goes into his closet and shuts the door on a curious world, what he is essentially will express itself in his speech. —Harris E. Kirk.

THURSDAY, 12th. *Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Timothy 4. 12.*

A living, loving Christian, true of tongue, honest of heart, pure of conduct, and yet lovable in daily life, is the most unanswerable argument for Christianity.—T. L. Cuyler.

FRIDAY, 13th. *They helped every one his neighbor; and every one said to his brother, Be of good courage. Isaiah 41. 6.*

Only when the spirit of responsibility to our fellows animates us can we really be said to be "playing the game." The realization of the value of fellowship seems to come very near revealing to us the message Christ came to teach,—God's fatherhood, our brotherhood.—Wilfred T. Grenfell.

SATURDAY, 14th. *How often would I, ... and ye would not! Matthew 23. 37.*

We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness.—Archbishop Trench.

SUNDAY, 15th. *This same Jesus. Acts 1. 11.*

Oh for the belief that the same Jesus who ascended into the heavens is here in His invisible representative, the Holy Spirit, as truly as He was in the city of Jerusalem on the day of Pentecost!—Charles E. Jefferson.

MONDAY, 16th. *Having loved His own, ... He loved them unto the end. John 13. 1.*

Divine love is unchanging in its purpose. I will never be more loved in the eternal ages than I am at the present time. I shall be loved then with an everlasting love, and I am loved with the same love today.—Charles Inglis.

TUESDAY, 17th. *To his own master he standeth or falleth. Romans 14. 4.*

One is our Master, even Christ Jesus; before Him we stand or fall. Let us see to it that no day passes without seeking His judgment, lest in this world we lose our finer sense and become corrupted with its unthinking approval.—John A. Hutton.

WEDNESDAY, 18th. *A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. John 13. 34.*

You and I will never be quite so near to Christ, we will never be quite so much at peace, as when we are giving to those who need us most the things that Jesus Christ has given to us, and through our lives His tender love and grace are passed on to those whose lives are impoverished and in darkness.—Charles A. Brooks.

THURSDAY, 19th. *Rejoice with them that do rejoice. Romans 12. 15.*

Some of our rarest joys are to be found hidden in other people's lives, and they have been hidden there in order that we may seek and find one another in spiritual communion. If we just walk about our own fields we shall remain comparatively poor, and our joys will be thin and scanty. The joys of other people are divinely purposed to immeasurably enrich our own.—J. H. Jowett.

FRIDAY, 20th. *The Lord said unto Moses, ... Go, and I will be with thy mouth, and teach thee what thou shalt say. Exodus 4. 11, 12.*

God does not promise Moses a new tongue, but that He will be with him and train his tongue. Listen to him forty years after in the Moab plain, as with brain fired and tongue loosened and trained he gives that series of farewell talks fairly burning with eloquence!—S. D. Gordon.

SATURDAY, 21st. *And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. Galatians 6. 16.*

Lord, I have given my life to Thee,
And every day and hour is Thine;
What Thou appointest let them be;
Thy will is better, Lord, than mine!
—A. Warner.

SUNDAY, 22nd. *Arise, shine! Isaiah 60. 1.*

God keeps the upper lights burning brightly as ever, but He has left us down here to keep the lower lights burning. We are to represent Him here as Christ represents us up yonder. Let us have our loins girt and our lights brightly burning, so that others may see the way and not walk in darkness!—D. L. Moody.

MONDAY, 23rd. *Create in me a clean heart, O God, and renew a right spirit within me. Psalm 51. 10.*

In how many a life the plan of God is delayed and thwarted because of dark hovels in the heart, places of traffic with sin, which will not surrender!—G. Sherwood Eddy.

TUESDAY, 24th. *They . . . . gave their own selves to the Lord. 2 Corinthians 8. 5.*

It is self that keeps us from service, self which breaks the golden rule by which Christ bade us live. Self is the first weight that we must cut off and lay aside, to which we must say as the knight said unto those who came to tempt him from his errand: "Stand aside; I run for my lord the king!" —Margaret Slattery.

WEDNESDAY, 25th. *Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land. Psalm 37. 34.*

The great test question with which the believer should start each day and with which he should close each day, is this: Am I more like Jesus Christ than I was? Is there in my life more of the love that believeth all things, hopeth all things, endureth all things, more of the love that taketh not account of evil? If we can say, Slowly but surely we are getting more like Him, then let us rest in the Lord, and wait patiently for Him, knowing that at last we shall see Him and be like Him.—G. Campbell Morgan.

THURSDAY, 26th. *A faithful man shall abound with blessings. Proverbs 28. 20.*

It is not from the few conspicuous deeds of life that the blessings chiefly come which make the world better, sweeter, happier, but from the countless lowly ministries of the everydays, the little faithfulnesses that fill long years.—J. R. Miller.

FRIDAY, 27th. *Then said Jesus, Let her alone. John 12. 7.*

No one could have guessed what Mary meant by that gracious act; but He knew, and vindicated her. He reads our motives, sees what we put into any act, understands what we hardly dare to say, and before the universe will some day give us credit for it.—F. B. Meyer.

SATURDAY, 28th. *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. Titus 3. 8.*

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—J. H. Newman.

SUNDAY, 29th. *What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark 11. 24.*

Many a Christian would find life more powerful and blessed if he knew a little more of the faith that appropriates. We may see this in the Revised Version of Mark: "Whatsoever things ye pray and ask for, believe that ye have received them, and ye shall have them." Let us not fail to accompany our prayer with this appropriation of thanksgiving.—W. H. Griffith Thomas.

MONDAY, 30th. *Now . . . . do it. 2 Chronicles 19. 7.*

Do not keep your gifts and offerings for the Master and for His servants until the grave has closed the door, but come now, and what you would have done, do quickly!

TUESDAY, 31st. *Take us the foxes, the little foxes, that spoil the vines. Song of Solomon 2. 15.*

How numerous the little foxes are! Little compromises with the world; disobedience to the still small voice in little things; little indulgences of the flesh to the neglect of duty; little strokes of policy; doing evil in little things that good may come; and the beauty and fruitfulness of the vine are sacrificed!—J. Hudson Taylor.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

SOME SOCIAL TEACHINGS OF THE BIBLE.

May 1. Education.

Deuteronomy 6. 4-9; Proverbs 3. 13-18; Luke 2. 52.

1. Religious education, Deuteronomy 6. 4-9.

The passage opens with one of the grandest statements in the whole Bible, the oneness of Israel's God. Then follows the command to love Him with the whole being and all its faculties and energies,—a command which our Lord borrowed from Moses when He wished to point out the great and first commandment of the law (Matthew 22. 37; Mark 12. 29, 30).

In order to maintain the knowledge of God and the fulfilment of man's duty to Him several things are then designated.

(1) Personal knowledge: "These words shall be upon thy heart," lodged in thy heart, learned by heart. This was to be every man's first obligation. From such heart-knowledge would flow righteous life and conduct.

(2) Family training: "Thou shalt teach them diligently unto thy children." The family was the first school. In the absence of books knowledge was retained by memory and passed on by oral tradition from one generation to another. Memory was sharpened to a high degree, even as we see today among oriental peoples.

(3) Conversation. When the heart is full it is easy to talk. How better could the memory of God be whetted than by making Him the subject of conversation in the home and on the street, the last thought at night and the first in the morning?

(4) Public profession. The Jews took the command of verses 8 and 9 literally, and invented external remembrancers to wear on the person,—a practice observed by orthodox Jews down to the present day. Testimony was also to be given on the doorposts, so that no one could enter the house without seeing Jehovah honored. And public recognition of God was also to be given on the city gates.

What would be the outcome today if a knowledge of the person and character of God were made the basis of life and education; and if every one of us should first of all come to know Him in our hearts; then if parents inculcated the truth of God in their children in the home, making it the subject of conversation at all times, and by wall texts and other devices giving outward testimony that God was honored in our homes? No education is well founded and rounded that leaves out God. Christian character building is the beginning and end of all true education.

2. Rewards of wisdom, Proverbs 3. 13-18.

In the book of Proverbs "wisdom" is not merely intellectual, but has a moral and spiritual element in it, producing not mere cleverness but rather morality and goodness. In other words, it has to do with the heart as well as the head, and produces character as well as head-knowledge. It is personified as a good woman, in contrast with "the strange woman," folly.

In interpreting and applying these sayings, therefore, we must bear in mind the religious character of wisdom. Such wisdom is precious in itself, and brings infinite blessings. For lack of the religious element modern education often becomes a dangerous thing.

3. The example of Lord Jesus, Luke 2. 52.

All we know of eighteen years of our Lord's life is told in this verse. The incident in the Temple (46, 47) indicates that His early training had been in accordance with the command of Moses, that His parents had been faithful to their trust. Upon this good foundation He went forward into His teens and twenties, advancing—that is the word to emphasize in this lesson,—in wisdom.

May 8. Rest and Recreation.

Leviticus 23. 39-43; Deuteronomy 5. 12-15; Mark 6. 31, 32.

The human machine will not run long without rewinding. Periods of rest are therefore provided every night and every Sunday and at other times throughout the year.

Recreation with us means games and sport and outdoor life. Our sports are modern inventions, due in part to the growing sense that life is not all drudgery, in part to the need of an offset to the tremendous pace of business and study. America is the paradise of organized sport.

Work and recreation should be properly balanced for boy and man. True recreation renews our physical and mental energies, and sends us back to work and study with new pep and interest. John Wesley's mother laid down a good criterion as to amusements when she said: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes the relish off spiritual things, or increases the authority of your body over your mind, that thing to you is sin," and should therefore be avoided.

Let us see what principles as to the proper observance of rest and recreation the Scripture passages for today contain.

1. The Feast of Tabernacles, Leviticus 23. 39-43.

The Jewish "feasts" were not banquets or festivals, but gatherings appointed by God, "holy convocations" (verse 1), that is, callings together to meet God. This feast of Tabernacles was held annually in October. No servile work was to be performed. The first and eighth days were days of "solemn rest," rest solemnized by recognition of God. They were not to be days of gloom, but on the contrary the people were commanded to rejoice.

Socially considered, the occasion had great value. It was one of the three annual feasts when all the men had to appear before the Lord in Jerusalem, so that it was an eight-day vacation and visit to the metropolis every fall after the fruit and harvest were gathered in. In the absence of daily papers and much travel this provided an occasion for friendly intercourse and relief from monotony among an agricultural people, and contributed to the unity of the nation. It also preserved the religious faith of individuals and of the nation as one. As an annual memorial, it combined features of our Fourth of July and Thanksgiving Day.

Their rejoicing was to be "before Jehovah your God." Apply this rule to a Christian's recreation and amusements!

2. The Jewish sabbath, Deuteronomy 5. 12-15.

The observance of the Jewish sabbath was the incorporation into their religious system of the principle of one day of rest after six days of work which God instituted in Genesis 2. 1-3. Note the special mention of the "man-servant" and "maid-servant" here.

For Christians the weekly rest was changed to the first day of the week in commemoration of our Lord's resurrection.

The social value of a weekly rest day is so well understood as to need no argument. The principle is based upon an arbitrary arrangement, not upon the sun or moon, as in the case of the day, month and year. Evidently God knows what is best, as efforts to do without a rest day, or to make it one day in ten or otherwise, have proved unwise.

The main question nowadays is how the rest day should be spent. The answer for Christians is in the two words rest and worship; regarding man as a religious being, providing for his physical and spiritual well-being.

3. The example of Lord Jesus, Mark 6. 31, 32.

Our Lord appreciated the need and value

of rest and retirement after a hard preaching tour (7-13, 30). Withdrawal from the crowds, a quiet time for fellowship and telling of experiences,—your imagination must supply the details.

May 15. Working with Others.

1 Corinthians 12. 14-27.

In this chapter Paul is speaking of spiritual gifts, gifts or enduements of the Holy Spirit (1, 4-11) for profit, not for self-glorification (7). He takes the human body as an analogy of Christ and the church (12, 13, 27), and works out the details in the lesson portion as to the bodily members and their functions and uses.

1. Analogy.

The body is not just one member but a unified assortment of members (12, 14).

No part can deny its relation to the body because it is not some other part (15, 16). Diversity should not cause jealousy, or pettishness, or discontent with its own function.

Efficiency depends upon the variety of members (17). The functions performed by each are complementary, coöperative.

As the case really is, in contrast with the suppositions of 15-17, the diversity of members is divinely planned (18).

Without diversity there could be no body. Parts are indispensable to make the whole (19, 20).

Each part needs the others (21). There is mutual dependence.

Even the more feeble and less honorable and uncomely parts are necessary, and God-ordained, lest there should be schism, or disparagement of one part by another (22-25).

Suffering or honor are mutually felt by all (26).

2. Social application.

The analogy of the body can be applied socially, but not with quite the same directness as in the case of the church, the body of Christ. For the family, the school, the local church, the club, the factory, the corporation, the town, the state, the nation, are not organisms like the body, but only organizations, groups of units that have not the same necessary relations to each other and the whole as the members of the body.

Still in all such social groups the success and welfare of the individual are wrapped up in that of the group. Coöperation is better than competition. Suffering and honor are mutually dependent. No man lives to himself regardless of what is happening to others. Teamwork pays. Selfishness is unsocial. Contempt of others, discontent with one's lot, and such feelings, are out of place.

3. The living spirit.

One thing more is to be said: It is the living soul that makes the human body a vital unity; without it the parts are dead. It is the Lord Jesus living and dwelling in believers that makes the church a living body.

There must be a unifying spirit in the body social and the body politic before the analogy can be applied. From the family group to a league of nations success or failure depends upon the existence or lack of such spirit. In the next chapter Paul shows what is the only abiding unifying spirit,—Christian love.

May 22. The Christian View of the Family.

Luke 10. 38-42; 2. 51, 52; 2 Timothy 3. 14, 15.

Democracy magnifies the individual, regardless even of sex, but the old view of the family as the social unit has not yet passed. Especially in regard to the young do we value the family and shrink from socialistic theories and from nationalization of women and children.

Family life, the relations of husbands, wives, parents and children, are in evidence all through the Bible. The family is one of the institutions that came out of Eden.

What this country needs is more genuine Christian family life, more homes where it is easy and natural to live as a Christian should.

1. Jesus Christ in the home, Luke 10. 38-42.

Our Lord is in Martha's home as a guest. Martha apparently feels that she must make a good spread in His honor. Sister Mary has been helping in the work, but now takes advantage of the great Teacher's presence to sit at His feet and listen to Him as He talks. Martha is overwrought, distracted, in her anxiety, and is put out by Mary. So she approaches our Lord and gives voice to her vexation and complaint.

How often that sort of thing happens between sisters—and others—even in the best homes!

Now what is the Christian thing to do? What did our Lord do in this case?

He rebuked Martha gently but firmly, pointing out to her that household duties are not the highest and only thing, that they should not be overdone so as to bring on inward worry and outward fussiness, but should be subordinate to communion with Himself.

How many a woman is so busy with housework that she has no time or patience left for prayer and Bible reading and the Christian nurture of her children!

How many a father is so enslaved by business or study that his own Christian life and the highest interests of his home are sacrificed to it!

The motive to service may be good, but it is bad judgment. Let us not fail to choose the good part! It will make a more ideal Christian home.

2. Jesus Christ at home, Luke 2. 51, 52.

We come back to these familiar verses

which give a glimpse of Jesus as boy and youth in His Nazareth home.

He was "subject" to His parents, an example of loving obedience and fidelity in His human relationships. The germs of respect for law and order in the state are sown in the discipline of the home. A disorderly boy grows up a poor citizen.

Our Lord was fortunate in His mother. Mary had not forgotten the solemn and supernatural secrets of His birth. She noted His sayings, such as verse 49, and treasured them in the quiet of her heart. Think of the influence of such a mother over her Son! Think of the influence of every wise Christian mother!

3. Christian training in the home, 2 Timothy 3. 14, 15.

If Bible example and authority are sought for home training in the Bible, here we have it. Paul throws Timothy back upon his early training as a defense against the corrupt belief and conduct set forth in the previous verses in the chapter. Timothy was a third-generation Christian (see 1. 5). Let him be true to the nurture and admonition of his godly mother and grandmother!

Impressions made in early years are abiding. Bible verses memorized then are never forgotten. It is the best time to implant those truths that make wise unto salvation, to give the child a personal acquaintance with our Saviour Himself. Home piety counts. It is the foundation and promise of the larger religion of the church.

May 29. Making the Neighborhood Christian.

Luke 10. 25-37; Acts 2. 44-47.

It will be easy to spend the time discussing the question of neighborhood betterment, or health, or prosperity, or Americanization, etc., but all these are beside the subject of the lesson, which is—"Making the Neighborhood CHRISTIAN."

Of course this latter includes all the others, because the Christian ideal is always in the lead of philanthropy, and science, and every uplift movement whatever its motive. Where would any of these be but for Christian initiative and support?

What is being done in your neighborhood to make it truly Christian? Are the churches wide-awake to its spiritual needs? Is there evangelistic zeal and outreach? Is any effort put forth to win the unchurched people to Christ by special meetings, parlor or open air gatherings, Bible and tract distribution, house-to-house visitation, and other means?

Is there any effort in the name of Christ to control, offset and expel the enemies of Christianity in your neighborhood? Or are the forces of the underworld left free to corrupt the youth by vile commercialized amusements and recreation resorts, and thus to sow for a harvest of shame and sorrow, of disease and damnation?

People are to be won to Christ by beginning with the individual, the family, the Sunday school class, the neighborhood.

1. True Neighborliness, Luke 10. 25-37.

It was a practical question, that of the Jew lawyer, whom he was to love as himself. It gave our Lord occasion to define "neighbor" for all the world, to release it from racial and religious and other restrictions, to make anyone in need my neighbor.

The incomparable story pictures a case of physical and financial distress. A man has been held up and beaten up, stripped and left half dead by highway robbers. Help comes from a source least expected. The kind Samaritan takes hold at personal inconvenience, and delay, and expense, and risk. He is a whole hospital in himself,—first aid, ambulance, hospital fund. He does not even drop the case at the inn, but assumes obligation for future expenses.

If the priest and Levite were not willing to give personal attention to the poor fellow, they ought at least for their own safety start a movement to get rid of the robber band and to have the road properly policed!

Who is my neighbor? Not only the man who is geographically near me, but anyone in need who comes within my reach and ken. Opportunity to show mercy makes a neighbor of a stranger, even of an enemy. Before blaming the priest or the Levite let me be sure that I don't stand in their shoes! Let me have a loving heart, a quick eye, a helping hand, willing feet and a generous purse for all in need; and let me consciously do all in the name and spirit of Christ! That is real love of God and neighbor.

2. Christian community, Acts 2. 44-47.

Here at the beginning of Christianity we see the social value of the gospel. Conditions were such as are found in non-Christian lands like Japan, India and China today, where individual believers are few, and often destitute, and persecuted by adherents of the religions they have discarded for Christ. They came together for mutual support, and a real community spirit was manifested; the richer ones pooled their possessions, and the needs of all were met. It was not mere charity or poor relief, but a glad sharing with brethren of one family. We need to get together as neighbors and church members, to get acquainted with each other's excellencies and needs.

And the believers did their part towards "making their neighborhood Christian," for many were saved and added to their number daily. That is the heart of every Christian program for neighborhood uplift. If I am not praying and working to bring my neighbor to the Lord, and then to His people the church, I am not true to the Christian ideal.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Thy Kingdom Come: In My Country.

Matthew 6. 7-15. May 1.

On March 7, at the National Press Club's "Hobby Night" entertainment, President Harding made these statements:

"If there is somewhere a human touch that awakens disappointment into hope, that is the finest hobby in the world. If in my new responsibilities I can in understanding and sympathy and in stern devotion to country find the touch that transforms the disappointments of yesterday into the fruition of tomorrow, then I shall have practised the dearest hobby to me in the world."

These remarks suggest a way in which statesmen can help the kingdom to come, through their sympathy for the "down-and-outers."

A director of a Jewish settlement came to a Christian minister looking for a head worker. "We don't care about your religion," he said, "but somehow your men have the sympathy that is necessary in settlement work."

* * * * *

Sidney Lanier said to Walt Whitman: "You can't make a republic out of muscles, brains or Rocky Mountains. Republics are made of spirit."

In cultivating the spirit we must seek to gain

Some sense of duty, something of a faith,
Some reverence for the laws we ourselves have made,
Some patient force to change them when we will,
Some civic manhood firm against the crowd,

remembering ever and always that every evil conquered, every wrong righted, helps the coming of the kingdom.

* * * * *

When Jane Addams was asked to define culture she replied:

"That person is most cultivated who is able to put himself in the place of the greatest number of other persons."

Culture alone will not bring in the kingdom, but the Golden Rule in the hearts of Christ's children is sure to do it. Recall the answer of General William Booth when asked for a message to be sent around the world. "Others" was his one-worded reply.

"Others" is a potent force of the kingdom, "others" is the open sesame into the haunts of Satan, and—glorious thought!—'twas for "others" Christ died. That is why you and I are studying methods to bring forth His royal kingdom and crown Him king of our country!

Daniel Webster said that if the United States secularized the sabbath day she would not endure a hundred years. Abraham Lincoln said: "As we keep or break the sabbath day we nobly save or meanly lose the last best hope by which man arises."

There is proof that God made the sabbath as a "sign" of the life of ancient Israel. According to prophecy, as the nation observed and honored, or dishonored and rejected the sabbath, so should its future be. They disobeyed God's sabbath law, and were scattered abroad, ten tribes lost, their places burned, and the people became a "byword and hissing."

According to your judgment, is Sunday observance or non-observance helping or hindering the kingdom of God in our country?

Living Close to Christ.

1 John 3. 18-24; John 15. 17-20. May 8.

There is a Russian legend that when the three wise men came from the East, they found in a little oasis of the desert a humble dwelling where there was an old woman busy with her household work. Wishing to confer a blessing upon her, they kindly offered to take her along in their search for the king whose star they saw in the distance. She replied that she was too busy just then, but would follow later when her work was finished. But when the work was done the caravan had departed, and the guiding star had also disappeared.

Alas, alas, that so many keep themselves "too busy" to get in touch with the Master!

* * * * *

A shoemaker angrily told an evangelist who came to invite him to his meetings that there were no Christians. The shop was without a fire, damp and cold. After talking for a while the evangelist took off his coat, found an axe, cut some wood, and built up a blazing fire.

"I shouldn't wonder," said the shoemaker, "if there were some Christians in the world after all, and you are one of them; you don't take it all out in talk. Maybe you will see me at the meeting."

"Those who have most fellowship with Christ are not recluses or hermits, but laborers, doing whatever He would like to have them do."

* * * * *

There was a company of ladies at the minister's house. As he entered the room he heard them speaking in low voices of an absent friend.

"She's very odd," said one.

"Yes, very singular indeed," said another.

"Do you know, she often does so and so," said a third, mentioning certain things to her discredit.

When the minister by questioning found out who it was, he said:

"O yes, she is odd, she's remarkably singular! Why, will you ladies believe it, she has the name of never having been heard to speak ill of an absent friend!"

Do you know of anything that can keep one farther away from Christ than the unguarded use of the tongue?

* * * * *

Some one writes: "Stanley and his men lived for weeks upon a poisonous root, which if eaten crude brought on all manner of diseases, but steeped in running water had all the acrid juices washed out of it, and became wholesome food." Then he added this striking sentence: "If you steep your wishes in the stream of prayer the poison will go out of them."

Do you know of any one thing that will keep us nearer Christ than purified prayer?

How To Enjoy One's Work.

Ecclesiastes 3. 1-13; 5. 18-20. May 15.

"It's a great morning, isn't it?" called a cheery business man to a passer-by as he hurried down the steps of his home to catch a train.

"Why, so it is," thought the student, looking up in surprise from his moody contemplation of the sidewalk. And unconsciously he straightened his shoulders and stepped out more briskly as he went on his way.

"It's a great morning, isn't it?" said the business man to a bootblack as he stopped for a shine. And the urchin gave a vigorous polish to a spot on the heel that he had been minded to leave unshined, and whistled as he went his way.

"It's a great day, isn't it?" said the man to the stenographer as he entered his office. And the girl's fingers flew faster, the keys clicked merrily, and the tired eyes smiled as she worked that day.

"It has been a great day," said the man to his wife as, business over, he sank with a sigh of comfort into the easy-chair at home.

And the recording angel, closing the account of that man's day, smiled and echoed softly: "A great day!"

Such transformations cheerfulness will bring about in life's toil and moil!

* * * * *

It is said by some that joy is nearly always a rebound from hard work.

"Work!
Thank God for the might of it,
The ardor, the urge, the delight of it.—
Work that springs from the heart's desire,
Setting the soul and the brain on fire.
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand?"

* * * * *

The daughter of a village doctor was complaining of the drudgery of housework. The doctor opened a door and pointed to rows of empty bottles, and said:

"These bottles are of no value in themselves, but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. Nobody cares for the vials; it is that which they carry which kills or cures. Your daily work, the dishes washed or unwashed, the floors swept, are homely things, and count for little in themselves; but it is the anger or the sweet patience or zeal or high thoughts that you put into your actions that shall last. These make your life."

"Is toil but a treadmill? Think not of the grind,
But think of the grist, what is done and to do;
The world growing better, more like to God's mind,
By long, faithful labor of helpers like you."

My Favorite Sayings of Christ's, and Why.

John 6. 63, 68; Matthew 7. 24, 25. May 22.

A converted drunkard said:

"Did you ever hear a man say: 'I was an outcast, a wretched inebriate, a disgrace to my race and a nuisance to the world, until I began to study mathematics, and learned the multiplication table; but since that time I have been happy as the day is long. I feel like saying all the time, My soul is full of triumph and peace'? Did you ever hear a man ascribe his salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But thousands will tell you: 'I was wretched, I was lost, I broke my poor mother's heart, I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of Christ saying unto me:

"'"Come unto Me, and I will give you rest."'"

* * * * *

"Get thee behind Me, Satan."

Major D. W. Whittle tells of a man who came to Mr. Finney and said:

"I don't believe in the existence of a devil."

"Don't you?" said the old man. "Well, you resist him for a while, and you will believe in him."

* * * * *

"Go ye therefore, and make disciples of all nations."

An English preacher asked some British soldiers: "If Queen Victoria were to issue a proclamation, and placing it in the hands of her army and navy were to say, 'Go into

all the world, and proclaim it to every creature,' how long do you think it would take you to do it?"

One of the men, accustomed to obeying orders without delay and at peril of life, replied:

"Well, I think we could manage it in about eighteen months."

Can you, dear friend, face at the same time the months you have known the way of salvation, and heathen Africa, and not feel responsibility?

* * * * *

As two men in Burma were looking over a colporteur's books, one warned the other not to buy them.

"What harm can there be?" asked the first man.

"There is certainly a great harm," replied his friend; "I know a large number of Burmese and Karens who have bought these books, and they nearly always end by becoming Christians."

"Well, that is true," answered the first, "but I have some friends who were once notoriously bad men, and since they became Christians they are honest and good. That is why I want to read these books."

And hath not our Jesus said:

"The words that I speak unto you, they are spirit, and they are life."

Missionary Results in Africa.

Acts 8. 26-40. May 29.

"If you could stand in Africa tonight,
And see the moonlight on those green-clad hills;
If you could hear the youths' wild, minor trills,
Dancing their life out, in that calm moonlight;

"If you could know the pity of their plight
Without God, in a world of deadening ills,—
Then you would know the deep despair that fills
The heart of sin-sick Africa tonight.

"And God says, 'Go' to all who name the Name,
And out of darkness reach those hands for light.
Upon us be the burden of the shame
That Christ reigns not in Africa tonight!"

Metesa, king of Uganda in Stanley's day, telling how he decided between the Koran and the Bible said:

"The Arabs and the white men behave as they are taught in their books. When the Arabs come for ivory and slaves, they do not always speak the truth, and buy men of their own color and put them in chains. The white man refuses to buy slaves. They say: 'No, we are all sons of God.' If the white men are better than the Arabs, then their Book must be better than Mohammed's."

An increasing number of Africa's 130,000,000 souls are beginning to reason like Metesa, but Africa has only one missionary for every 133,000 souls, and she can't reason very fast.

* * * * *

Do you realize that every eighth person in the world lives in Africa?

That its inhabitants double in number every 40 years, the whites every 80 years?

That nearly a quarter of all the land in the world is within Africa?

That it is as far around the coast of Africa as it is around the world?

That in Africa's area you could put the United States, the British Isles, Germany, France, Norway, Sweden, Italy, Argentina, China, India, fifty Belgiums and half a dozen Spains?

* * * * *

Fourteen missionary societies are at work in the mining districts alone, where the blacks come for gold, and are often taught vice. When an African is won to Christ he goes quickly to his people, carrying the message. Every day cases are cited where a student who has dropped out of mission classes is found in some far away village, the center of an enlightened group, standing before a tattered chart, or with a well-thumbed book in hand, teaching reading, writing, arithmetic and religion.

The writer's only daughter, a missionary in Rhodesia, recently wrote:

"If the young people of America knew the joy and fascination of the work in Africa they would come out here by the hundreds."

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

MAY, 1921.

Sunday, 1st. 2 Peter 1. 1-4.

It is outside our purpose to discuss problems of authorship. We ought to point out, however, that there is no positive trace of this epistle in the first two centuries of the Christian era, that scholars like Origen and Eusebius, Calvin and Erasmus, Ramsey and Harnack, do not believe

that the apostle Peter wrote it, while others think it probable, and some leave it an open question. Fortunately, we know that the authority of Holy Scripture lies in its content, and this epistle is in the Bible not because Peter wrote it, but because of its appeal to the Christian consciousness of the ages.

The author starts out with the affirmation that our knowledge of the Christian faith is due neither to our merit nor effort, but to the favor of God. What greater thing have we ever known? What has ever produced effects comparable to those created by faith in Christ? There is a common heritage of blessing in the fellowship of Christ; teachers and taught are sharers of a like experience.

The source of blessing is "our God and Saviour Jesus Christ." This is the greatest description of Jesus Christ in the New Testament. It emphasizes His full deity. He is God!

We come to a full understanding of the meaning of grace and peace through the progressive advancement of our knowledge of God. We must realize that faith is a vital dynamic thing. Tennyson's lines are true philosophy,

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and heart according well,
May make one music as before,
But vaster!"

Bennett says: "In Christ, by the revelation made through Him and concerning Him, and the promises He makes and guarantees, God offers us all that is necessary for the highest life: that we may escape from corruption and become partakers of the divine nature." Peter is speaking of the life of the soul, a life springing from God, a life that develops through acquaintance. Sharing the divine nature we escape from that which corrupts. "When we are won for God we are delivered from the influences which tend to corruption."

Grant us grace, O Lord, to walk as children among the children of God! May the sources of our truest and best life be hid in Thee, so that men may only know its source by what it makes us! Glorify Thyself in us, we beseech Thee, for Christ's sake! Amen.

Monday, 2nd. 2 Peter 1. 5-7.

We must never forget the human side of salvation. There is a Godward side to salvation. We should never have known that it was possible to be saved had not God taught us. The possibility would not have existed had not God made it. But having made salvation a reality the experience itself depends entirely on our own wills. Having assumed the right attitude toward Christ whereby God could work His regenerative grace in us, our faith is to reach out to those things that are essential. God gives us grace, we are to utilize it.

As we address ourselves to the acquisition of one virtue it becomes a source out of which we can develop another. Everything in Christian experience is orderly and progressive. We proceed from grace to grace, from glory to glory. "Each quality is a kind of soil or atmosphere in which its successor is nourished."

The human side of salvation begins when faith becomes active in supplying or acquiring virtue, or moral excellence. A Christian is a man in love with goodness. He who would be virtuous is going to develop his intelligence. The spirit of Christ is the spirit of truth. Schools and colleges, books and music and art are all the inevitable expression of true healthy Christianity. The third stage in the development of life is the learning to hold oneself in. Life becomes disciplined, refined, orderly. The strong man is master of himself and his inclinations. Having learned to curb his wayward impulses the Christian goes on to the acquisition of power to master circumstances. Patience, or rather endurance, means courage to "resist the pressure of external circumstance." But your good man is aware of something more than circumstance. He is alert to that presence which gives significance to life, and stands in reverent awe before Him. True life, however, is not self-centered. It not merely awakes to its relationship to God, it goes out in fellowship toward good men. It loves those who love God. It seeks association with its kind. But it does not stop there. In touch with God and in touch with God's people it inevitably expands in sympathetic understanding and affection for humanity.

O Father, we pray that day by day Thou wouldst grant us the comprehension of Thy presence! May Thy Spirit quicken our souls and make us in love with goodness! Thy life is our life; grant that it may grow in us! When we fail may Thy grace strengthen us! When we stumble may Christ take us by the hand! Amen.

Tuesday, 3rd. 2 Peter 1. 8-11.

Peter would have our religion a real and deep experience. He does not believe in veneer. He does not believe in momentary and sporadic expressions of piety, but in that which is permanent, habitual, the very atmosphere in which we breathe. Neither does he believe in a static faith. We are to multiply our virtues, to increase in goodness. He finds the idea of an idle and unfruitful Christian intolerable. A "do-nothing" is contemptible. When shall we have as much courage in our churches as the Rotarians have in their club? Morality must be active if it is to be healthy. Religion quickens the whole man, makes

him loyal and keen in his devotion to its challenges.

Plummer says: "This is the goal towards which all these virtues tend, the fruit which they tend to produce,—the perfect knowledge of Christ. Those who are the most like Christ in their lives have the fullest knowledge of Him in this world, a knowledge to be perfected in the next world, when, purified from sin, we shall see Him as He is. Practical infidelity leads to vicious conduct; a hollow and pretentious philosophy leads to libertinism; an impatience of control leads to utter godlessness; a selfish indifference to the claims of those nearest to them ends in absolute heartlessness towards all men."

He who lacks this progressive development of goodness is shortsighted, or rather deliberately closes his eyes to the significance of the work of Christ. He finds his mind blotting out all recollections of what has happened to him, or what was involved in his pardon, what happened when Jesus washed his soul clean. Jowett says: "Having forgotten the cleansing is not the ultimate consequence; it is the primary cause. It is not the last fruitage of a prolonged degeneracy; it is the original root. Certain primary matters are permitted to pass into oblivion. Theology is devitalized. Having forgotten the cleansing, what follows? Impoverish your creed and you sterilize your morality."

How may a man know himself "called"? How be sure that he is one of the elect? By "persistent practical response to God's call to service as well as fellowship." It is the only way to consistency. He who does not practise will never acquire ease and naturalness in expression of anything. When God sees us thus in earnest in our endeavor to be Christlike there is nothing He will not do to help us attain our quest. He will make life a rich and abounding thing if we are fully given up to Him.

We pray, O God, that we and all Thy people may walk in the light of truth! May we learn the practical and saving knowledge of God; may we realize the privileges which belong to Thy children! Deliver us from superstitious fear, release us from the depressing influence of ignorance! Grant that we may believe in and long for the day when Thy salvation shall have covered the earth! For Christ's sake. Amen.

Wednesday, 4th. 2 Peter 1. 12-15.

We have here a good minister's ambition. Pastors fail because their lives are so thin. If they would specialize more as preachers, and realize that the pulpit is more significant than the card index or membership in the boosters' club, there would be fewer tragedies. The only reason for the existence of a paid ministry is the need for specialized interpretation of the facts and principles of Christianity. (I am following the exposition of my old teacher, Professor W. H. Bennett.) The only way to make the facts real is to constantly reiterate them. Men must practise the presence of God to know God. They must practise the principles of Christianity to understand them. We are not to debate the Sermon on the Mount but to incarnate it.

The author is facing the preciousness of human life. The shadows are lengthening on the dial,—what must he do? He must be thorough. When or how a man is to die is a matter beyond his knowledge or control, but what he is to do in the meantime is his responsibility. This man would make his life tell in such fashion that long after he is dead men shall never think of his name without feeling a challenge to lofty and purposeful endeavor in the Christian life. Is not this a laudable ambition?

Let us pray with Henry Ward Beecher:

"We are Thine, O Lord; we are bought with a price; we are not free; we are the slaves of love; and we cannot go forth from Thine heart willingly to serve ourselves, or any other master. We are Thine in life, and Thine in death. Whether we live, we live unto the Lord, and whether we die, we die unto the Lord." Amen.

Thursday, 5th. 2 Peter 1. 16-18.

Christianity is not a cult, a philosophy, a system developed by certain leaders in a society who hold a certain view of the world. It is not an exposition of a Christ-philosophy, but a statement of the facts connected with the life and death and resurrection of Jesus, the authority which He exercises, the power He wields, and the dominion into which He is to enter at His second coming. Because that coming was delayed many discredited the testimony, and to them the author replies that the apostolic testimony was based on experience such as that which came to three of the apostles on the day of the transfiguration. These men were in a position to know the exact truth about that wondrous life.

No man could have stood on the holy mount and heard the awful voice of God and been unchanged by it. The knowledge of Christ as the Son of God was not merely a discovery based on His character and works, it was an affirmation from God Himself. That voice was not a hallucination. Three men heard it, as three men beheld the ineffable glory of the transfigured Master. No one can undervalue the testimony of Paul,—"It pleased God to reveal His Son in me,"—but we also have this other evidence that God declared the glory of His Son, and the declaration transformed those who heard it.

We thank Thee, O Father, for the revelation of Thyself in Jesus Christ, and for the desire which Thou hast quickened that we may be like Him. Do Thou help us to

learn the law of love! May our lives witness to the transforming power of grace! For Christ's sake. Amen.

Friday, 6th. 2 Peter 1. 19-21.

The experience which men had of Christ when they companioned with Him in Galilee, combined with the effects of the gospel in the souls of those who believe, corroborates the word spoken through the prophets as to the coming of God's Anointed and the fulfilment of God's purposes in the universe through Him. If our faith was built merely on the testimony of those men who enjoyed the rapturous experiences of the holy mount it might be considered precarious, but it is not. The Scriptures are historical records of a faith which shone with glorious radiance into the squalid world that knew not hope and was given over to selfish excesses.

The heart becomes witness to the better morrow. The Christian faith constrains men to look for the dawn. Our Lord has not died in vain. Sometime He shall see of the travail of His soul, and be satisfied.

Bennett says of verse 20: "The interpretation of Scripture is not to be controlled by the caprice of individuals, but by general principles of exegesis under the guidance of the Spirit." God is the fountain of truth. It is not a man's ideas subject to another man's independent judgment. Truth has a universal appeal and significance, and the opinion and experience of others must be taken into account in its interpretation. Prophecy is not the product of reasoning combined with imagination. It is not a good man speaking out of his heart. It is not a man's prognostication on the course of the world. It is the result of the influence and the direction of the Spirit of God. And if a man is to discern its significance he must be yielded to the illumination of that same divine Spirit.

We pray, O Lord, that we may have grace to seek the guidance of Thy Word before we think and move in the affairs of life! May our judgments and behavior be fashioned according to its precepts! May we see all things in Christ! May we think of that which He has revealed, that so we may avoid all falseness of thought and purpose! Amen.

Saturday, 7th. 2 Peter 2. 1-3.

It has always been so that falsehood trails truth. If a man of God appears some son of Belial will simulate him. The prophet speaks not from impulse, but from compulsion; the false prophet speaks from vanity and egotism. The true teacher is reverent, honest, sincere, using words and phrases as they were intended; the false teacher is the basest of all liars, using words and phrases with a deliberate intention of trapping men into a repudiation of that which they imagine is being taught. True coinage is the basis of social and economic life; forgers will manufacture base metal so as to make it appear genuine. Peter believes that this trailing of the true by the false is a fact which wise men will anticipate and guard against.

As a rule these falsities have as their reason the excuse of lax morals. Men ape doubt because if they accepted the truth they would have to give up practices which are now pleasant. Peter himself had denied his Master, and he recoils in horror from the base sin. The fact of Christ the judge ever looms before the apostle. In the light of the judgment he denounces falsehood. It leads the unenlightened to turn from Christianity, branding the whole church because of the hypocrisy of liars who never have accepted the discipleship of Christ but have only pretended to do so.

Peter goes on to say that covetousness is at the root of the pernicious thing. These men are making merchandise out of the simple-hearted believers who do not suspect them. They are hotfooted on the track of innocence, seeking to exploit and betray it. Let us remember that God demands truth in the inward parts.

Almighty God, we pray that we may be restrained from presumptuous sins, and that they may not have dominion over us! Cleanse us from secret faults! Help us to be true, to teach only what we believe, to utter in Thy name only what we know to be Thy Word! May Thy Holy Spirit guide us into all truth! For Christ's sake. Amen.

Sunday, 8th. 2 Peter 2. 4-10.

History is the record of how God acts. There is a law running through human experience, individual and collective. Let the individual espouse certain principles, and he will act in certain ways. Let his behavior be of a certain kind, and he will become corrupt and a corrupter of others. Disease, misery, ostracism will all follow. He cannot escape. Let society become base, or corrupt, or cruel, or unjust, and as surely as night follows day it will be exterminated. War is an abomination, a horror, repugnant to God, without excuse, and yet war is as inevitable as the seasons if society persists in doing certain things. Purity repudiates corruption, virtue abhors vice. It is true everywhere and always. It is true in heaven as on earth. There could not be a universe if it were not true.

It is equally true that the universe is on the side of goodness. God knows the environment in which good men live. He does not leave them without succor. In their own souls they find One present who is a help and a deliverer. God is not inactive. He directly intervenes to restrain wickedness and to strengthen virtue until the day of judgment appears.

We should have a different world if men were taught the reality of the day of judg-

ment. Lawlessness could not exist if men knew themselves under the dominance of a moral ruler who will not permit wanton injury of any man or anything that He has ordained.

O Lord, we thank Thee for the day of mercy! We pray that in it we may repent of our sins and turn from them to the doing of what is lawful and right. Grant that we may never forego the love of Christ! May we know His pardoning grace! So may we ever remember that Thou art the Judge and Saviour of our race! Amen.

Monday, 9th. 2 Peter 2. 11-16.

The battle of evil against good is an absurdity. The forces against evil are infinite. A combination of wicked men can be counted, their policy can be discovered, but God's power is limitless, His wisdom is profound. A wicked man has no chance against God. While he is trying to destroy the peace, the beliefs or the morals of others God is watching every move. What the air service is to a modern army the omniscience of God is to the cause of goodness. He sees them cheating, robbing, betraying, murdering others, and He requites them with their own wickedness and snares them in their own net. They think that they can get away with their wrongdoing, that sin will bring enjoyment, so they plan their daily round of pleasure, saying: "Let us eat and drink, for tomorrow we die," and do not reckon on the day after they are dead.

Sin is a great delusion. It deceives its votaries. They are unchaste, they entice souls that are not rooted and grounded in Christian doctrine and persuade them to loose behavior, their behavior is accursed. They find themselves outlawed, even the world of nature becomes articulate in its denunciation of men and women who betray their manhood and try to live as though there were no moral law and no judge to execute it.

Our Father, Thou knowest the earthborn clouds that hide Thee from our sight, the sin and foreboding and unbelief which imprison our souls, and we pray that Thy love may break through the clouds and cause us to rejoice in purity, faith and childlike trust! Help us to walk in the light! For Thy name's sake. Amen.

Tuesday, 10th. 2 Peter 2. 17-22.

Of all the despicable men the worst is he who sees a brother trying to do what is right, struggling against temptation and the thraldom of evil habit, seeking the aid of Christ and believing that He can and does save, and deliberately tries to shake his faith and to instil doubt into his mind and heart as to the reality of his experience and the power of his Saviour. Peter feels hot with indignation at this betrayal of those who are immature in knowledge and experience, just as the Master Himself felt when He said: "Whoso causeth one of these little ones to stumble, it were profitable for him that a great millstone were hanged about his neck, and he were sunk in the depth of the sea."

This does not detract from the responsibility of each man to be faithful to his Lord. We are each responsible to God, and must beware of those who would entice us. A youth or maiden must learn not to consent to the enticement of sinners. When Christ has illumined the soul and shown us the beauty of godliness it is our responsibility to retain the vision. To turn our backs on all that is lovely is a heinous offense. We shall be haunted all our lives by our sense of surrender to baseness. Better never to have known than having known to revert to the darkness of gross thoughts and behavior. It is loathsome treachery.

O God, we thank Thee for Thy nearness, and we pray that we may ever feel Thy presence and know that Thou art our friend! Thou hast clothed Thyself in human flesh, and revealed a wondrous compassion for all who are distressed and harassed, and we pray that we may ever know that what Christ displayed is Thy true nature and disposition to every child of man. Amen.

Wednesday, 11th. 2 Peter 3. 1-4.

What is the Christian attitude toward the second coming of our Lord? Admitting that the teaching of the New Testament allows diversity of interpretation, just as men have found justification for various theories of the atonement and other doctrines, what about the fact itself? We may be pre-millenarians or post-millenarians, but what about the fact? Peter says that some men laugh at the idea, some excuse their imperfections and moral failures on the ground that evolution is a slow process and man is the creature of his environment, temperament and education. Is it Christian?

Was it reverent for Jews to ignore the message of the prophets concerning the advent of the Messiah? Or were Simeon and Anna and the rest right in looking for the coming of the Lord's Anointed, the Prince of peace? To expect the second coming of Christ is to believe in the moral sovereignty of God; that Jesus did not die in vain. It is to believe in the consummation of the eternal purpose. It is to believe that there cannot be one lost good. Peter would have us sincere and practical in our thinking. Is Jesus dead? Or are His resurrection and His work in human souls facts? "If they exercised their moral faculty they would decide rightly; the only danger lay in their being overawed by the apparent authority of the false teachers."

Is it Christian to say that the return of our Lord cannot be? Is it Christian to say that it will not be? Does delay imply impossibility? Are we to assert that God cannot intervene in creation for the fulfilment of that which He projected from the first? If there is no personal God we may so view creation; if there is a personal, almighty, moral Being presiding over all, then He can produce moral ends. To do justice to Jesus Christ our Lord is the criterion of the moral righteousness of God. If He comes into His own then God is justified. If He lies in His lone Syrian grave then there is no moral center in the universe; the world's dream of goodness was crucified.

Let us pray with Dr. W. E. Orchard:

"The river finds its way, however slowly, to the sea. The birds of the heaven know their appointed seasons. But how slow our feet to turn to Thee! When we turn to seek Thee it is often late, so late, our feet failing, the storm driving us; and only when we have tried all other ways, drunk of every cistern, consulted many physicians and found ourselves nothing better but rather worse, do we turn to Thee. O the mercy that Thou receivest us then! But some of us want to come while the day is young and life is full; to come, not because we must, but because we may; to choose Thee with all the kingdoms of the world in sight; to count Thee better than all the treasures of knowledge or the pleasures of sin. Give us the grace to come even now!" Amen.

Thursday, 12th. 2 Peter 3. 5-13.

When we consider the ways of God we must remember that time and space are human concepts. We speak of days and years, of quick and slow, for everything is judged in relation to our sentient frames. God's ways are different. It was obviously difficult for the early Christians to bear delay. They had been told that the Lord had said that that generation should not pass before His coming, and yet the apostolic band had disappeared. Sorrow and persecution and martyrdom had fallen upon every family. This epistle says, Remember the diviner side of things. With God a day and a thousand years are nothing more than a brief watch such as a sentinel might keep.

Bennett says: "In spiritual utterances measures of time and space are often mere figurative aids to our feeble understanding, and we go utterly astray if we try to treat them as if they occurred in a mathematical formula. A 'day' or 'a thousand years' are merely periods of time. With Him today has its permanent, eternal issues. It is no more over and done with at nightfall than if it lasted a thousand years. And on the other hand, all the events of the next thousand years are as real and present to Him as if they were happening now. Hence, in speaking of spiritual things, it is natural to speak of the present as embracing the future, and the future as included in the present; but such modes of speech must not be interpreted as giving definite information as to the dates of particular events."

He who promises is He who acts. The promise and the fulfilment are coincident in this respect that the coming is in process. Its completion will be sudden and absolute. Do not imagine that you will have an announcement that at such an hour on such a day the Lord will appear. Your business is to watch and to be ready.

In vivid figures Peter describes the physical phenomena which will accompany the great and terrible day of the Lord. We must remember what has just been said about human metaphors, and realize that he is trying to make plain and vivid a great and terrible yet glorious event. God's ways, however, are not confined to our figures of speech. Again I say, the need is watchfulness and preparedness.

Men who believe in the day of the Lord must live holy and godly lives. In the perfection toward which God has been working since creation began, is moral and spiritual perfection. When you and I are full-grown Christlike people God's work will have reached its crown, and not till then. The new order will be a kingdom of simple and absolute righteousness. The glory of it ought to inspire our zeal. This holy living, says Peter, will hasten Christ's second coming. Let us respond to the challenge!

Our Lord, we praise Thee that Thou didst come in lowliness to accomplish our redemption! We adore Thee that Thou ever comest to us when our hearts are weighted with care and when we bend in lowly supplication. We praise Thee for Thy presence when we seek pardon and grace and guidance. But we also praise Thee that Thou art coming to reign and rule over a new kingdom of righteousness. Even so, come quickly, Lord Jesus! Amen.

Friday, 13th. 2 Peter 3. 14-18.

The challenge of the Christian hope is to earnest endeavor after a spotless life, a life guarded by the peace of God, unaffrighted at the terrors of the coming day but quietly and patiently waiting for its revelation. We must not become careless because the day is slow in its approach. God is giving us an opportunity to become holy.

There is a kindly recognition of the place of Paul as a teacher and apostle. His words are authoritative, difficult and obscure in places perhaps, indicating a profound philosophy which some find it hard to comprehend, but which we must not ignore nor suffer certain people to twist and pervert into a justification of low morals.

There never was a loftier soul, nor one who more insistently demanded a separated and holy life. If he spoke of freedom, it was not freedom to sin, but freedom from sin.

We have no right to use Scripture except in its immediate setting. If we are loyal to Christianity, if we want to see Christ's standards applied, we are not going to permit disjointed sentences to be culled from the Bible and used to support moral laxity. This twisting and distorting of Scripture have been the bane of Christendom. Let us give ourselves whole-heartedly to our profession, and grow in the grace and knowledge of our Lord and Saviour!

Our Father, we would not have our physical sight illumined by the dawn of day without giving thanks unto Thee. We pray that not alone our bodies may be illumined, but our souls also. Let Thy mercy shine upon us! Grant that we may know Thee as our counselor and friend! For Christ's sake. Amen.

Saturday, 14th. 1 John 1. 1-4.

It will be observed that this epistle does not begin as do the others, with the exception of the Hebrews. It does not mention the author, nor is it addressed to any church or group of churches. Bennett says: "In tone, ideas, style, and vocabulary our epistle very closely resembles the fourth Gospel and 2 and 3 John. It is pervaded by the same earnest, affectionate spirit, and displays the same interest in the doctrine of the person of Christ. It pursues the same method of developing an idea by a series of short coördinate clauses, similar in form but presenting different aspects of the same truth by slight variations of expression,—a method which has much in common with the parallelisms of the Psalms and other ancient Hebrew poetry." It is fond of contrasts,—life and death, light and darkness, love and hate.

From the use made of the epistle by Polycarp and Papias it is evident that it was known before A. D. 120. The writers of the end of the second century and beginning of the third century say it was written by John, the author of the fourth Gospel. Scholars practically agree on placing it between 80 and 100 A. D. We must not fail to notice the sublimity of its thought and the simplicity of its style.

The theme is the experience of a soul in fellowship with the incarnate Word, and the knowledge of the nature and work of Christ engendered by that experience. It is not an interpretation of John's experience only, but the common experience of those who have yielded themselves to Him. Those who have communed with Jesus, observed consistently and attentively the method of His approach to the soul, studied the incidents of His career, His death and resurrection, know that in Him is the gospel of life. Archdeacon Sinclair says: "The whole essence of the relation of God to man lies in the audible, visible, tangible, historical appearance of God in Jesus."

John's object is not the dissection of religious experience, his method is not that of the theologian. His object is the development of a common participation in the emotions, responsibilities and privileges of the Christian life. His happiness will be found in the spread of his experience. "The gospel of our Lord Jesus Christ is not a philosopher's speculation, like Plato's 'Republic.' It is not a work of lofty ethical teaching, like the writings of Marcus Aurelius or of Confucius. Still less is it a sweet Galilean vision, as Matthew Arnold called it. It is history, in the first place; it rests on fact, not on supposition or imagination, but on the manifestation of the eternal Word in human flesh as a great and well attested historic reality."

We thank Thee, O God, for the cross on which our Saviour died; that in it we can find refuge when our consciences accuse us, that by it we know ourselves healed, that through it we are reconciled to Thee! Help us to trust in the love that could bestow such a gift upon us! Teach us to love Thee with our whole being! For Christ's sake. Amen.

Sunday, 15th. 1 John 1. 5-7.

Dr. Barrett says: "It may be possible for a Christian, perhaps, to live a Christian life out of all fellowship or contact with his fellow believers, although even this is doubtful, but it is certainly impossible for that life to be a joyful life." What is the testimony which Christians are to bear in their attempt to spread the divine life? It is to bear witness to the nature of God. God is light, that is kind, true, pure and righteous. The world of John's day had varying conceptions of deity. To some, deity meant malevolence and obscurity; to others, any force of nature transformed into superhuman men and women; to others, the principles of good and evil in eternal conflict. Against all such ideas we have the attribute of light. He is the creator, He is the source of reason, He is goodness and truth, He is infinitely all that Christ displayed in human form. In Him there is no darkness, that is, no admixture of evil.

If we are at one with Him we shall live in accordance with the truth. Not to do so is to be a living lie. If we walk in the light, if the course and tenor of our lives are according to the will and nature of God, we shall find the basis of union between ourselves and all good men. It is possible for evil men to associate with a view to the prosecution of wickedness, but there is not and cannot be mutual respect. You find such alliances dissolving every day. So-

ciety is impossible in the night, and fellowship with man is only possible when we walk in the light."

As we repudiate evil habits and seek fellowship with the lovers of goodness, which is the true meaning of the church; as we continue in the light, we become aware of our impurity. While the church is a fellowship of those who can be brothers because they walk in the light, and love goodness, it is also a communion of those who know themselves and confess themselves as sinners. I once invited a blind man to dinner. He was an interesting man and a remarkable pianist. His flesh, however, had great blotches of dirt on it. He was oblivious of his filthiness, for he could not see. It is the illumined soul that sees its defilement. But again it is in fellowship with the pure Christ that we realize cleansing from sin. This cleansing is a continuous process. As we live we become defiled; as we walk in the light we continue to be cleansed from defilement. We are pardoned and we are purified by the blood of Christ.

Help us to remember, O Lord, that Thou callest us to be children of light and of the day! May we no longer walk in the night! Teach us the responsibility of having light! May it keep us from stumbling, may it be reflected from our countenances, may it reveal itself in our gladness of soul! Because of it may men learn to glorify Thee! Amen.

Monday, 16th. 1 John 1. 8-10.

No truly good man ever deludes himself by the idea that he is sinless. He knows too well the impulses that urge him toward the things of sense, he feels too keenly the inclination toward that which is fleshly, he knows how little he has ever done to analyze himself, he is too much aware of the low standards of behavior that receive the sanction of his generation, he is too painfully aware of his unwillingness to surrender self-interest, of his prejudices, of his political and social sanctions. It would be a gross self-deception to ignore the plain facts of life.

The good man confesses his sin to God. Realizing the divine nature he looks at each particular sin and weakness of which he is conscious, and calls it by its proper name. To say that our motives are perfect and our acts are free from bias is a fallacy charged with danger. It shows that we are not sincere, that we have low moral standards, that our sense of God is blurred. If, on the other hand, we acknowledge to God and man that we are wayward and sinful creatures, He comes to us with forgiveness and cleansing as His gift.

To say that since we were converted we have never sinned is not only a falsehood, it is an impiety. It is evident that we have not a glimmering of the light of God in our souls. Sin is an offense against God. Sin is a burden on the heart. Sin is there as a fact of experience because we are what we are in a world constituted as this is. To confess it, to repudiate it, is to make it possible for God to emancipate us from its thralldom, and to teach and train us toward its absolute overthrow.

O God, help us to make something out of our lives! It is a mystery which Thou alone canst unravel. Give us patiently to wait, quietly to rest, assuredly to believe, until Thou hast solved the riddle for us, and we know its glory and its blessedness! Have us always in Thy holy keeping, we pray, in Christ's name! Amen.

Tuesday, 17th. 1 John 2. 1, 2.

Christianity is based upon the principle that man ought not and must not sin. It accepts no excuse for sin. Sin is wrong, an outrage on human nature, an offense against God. In the next place it faces the fact that man does sin, that the best and purest of men sin. We are so beset by circumstance, predilection, habit, prejudice, that we sin either in omission or commission. If, however, our sin is not deliberate, if it is repugnant to us, if in spite of it we are honestly and sincerely committed to doing what is becoming to the children of God, there is a remedy for our sin. The atonement which Christ made is such as to make Him an advocate with the Father on our behalf.

The ideal standard is that on no occasion should we fall into sin. Let us accept it! Bennett says: "Nothing leads men more readily into sin than the belief that they are free from sin, but frank recognition and acknowledgment of wrongdoing help them to resist sin."

Because sin is a possibility in every Christian life we all need the consolation of having an advocate (or paraclete) with the Father. A paraclete is one who stands alongside another to plead his cause. Christ is our paraclete. As such He possesses two attributes: first, He is righteous, and therefore free from sin; second, He has wrought a work on our behalf because of which God forgives sinners. "We never reach the teaching of the New Testament concerning sin until we realize that sin affects God as well as man, that God has to deal with it as an offense against Himself, and that the wonder and glory of His love are that He has dealt with sin in His own dear Son, who is the revelation at once of infinite love and infinite righteousness. The power and virtue of Christ's sacrifice never alter. There is no past and no future in the cross, for its efficacy is eternally present."

We pray, O God, for all troubled hearts that Thy light and Thy salvation may come to them, and that Thy comfort may heal their distress! We pray for all perplexed

minds that they may learn to turn to Thee. We pray for all weary and discouraged lives that they may know Thy compassion. We pray for all who are ready to die that they may know the victory of faith. In Christ's name. Amen.

Wednesday, 18th. 1 John 2. 3-6.

We must clearly grasp the apostle's teaching. The motive of our life is to be freedom from sin, yet we must recognize the fact that all men are liable to temptation. In the stress and strain of life, or through the allurements of pleasure, we may be off our guard, and may slip; or we may fail in discernment, and misjudge ourselves or others, and thus become involved in things that are not right. The mark of a Christian is that he does not deliberately sin, but he does deliberately try to be Christlike. He will not presume on the forgiving love of God. Rather will he seek to obey his Lord in all things.

If a man knows God he will seek to dwell in fellowship with God. This is the end of being, and implies identity of purpose. Love is a growth; it reaches the beauty of perfection through conformity to law. Knowledge of God is not a shadowy thing, but the greatest of all realities. It is not a speculation, but a fellowship of souls. If we left men to follow their several consciences we should have confusion in the world. The word of Christ and the example of Christ are our standard. To be false to Him would be to lie in our souls. The ideal for us is the relationship of Christ to His Father. In the light of that revelation we are to judge the Christian in action.

To summarize: we have to know Christ, then to be in Christ, then to abide in Him. We are to remember that His human life was a fact, and to test ourselves by the gospel record. Then the example of Christ is the model. John Stuart Mill admits that He is the ideal representative and guide of humanity. "It would not be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life."

Our Father, we pray for help to show a Christian filial love, which is triumphant in the hours of darkness, trouble and loss. May we become stronger, nobler and truer because of Thy providences both of judgment and of mercy! May we know that Thou wilt never turn a deaf ear to our cry for succor! In Christ's name. Amen.

Thursday, 19th. 1 John 2. 7-11.

Bennett says: "There are two entirely different Greek words which are both rendered by the same English word 'new' in our version, but which have a quite distinct meaning. One is new in the sense of fresh, the other is new in order of time, that is, recent. The former is the word used here. The apostle is not urging on his hearers a commandment that is entirely fresh, but one that he himself from the first had taught them." Our Lord had enjoined the commandment upon His disciples, "that ye love one another." Yet to each man as he emerges from the life of sin into the life of sonship the word comes as a new revelation.

Love is the bond between the brotherhood. We may differ from each other in definitions, in polity, in our modes of worship, in our methods of receiving members into the church, yet we are bound to practise the life of love toward every Christian whether he belongs to our sect or party or not. This was the foundation argument of the Christian church, and it holds good everywhere and always. Love is a universal and eternal law; it binds God as it binds men. It makes the universe.

Christianity is enlightening. Its acceptance by a man is like the dawn after a beclouded night. It creates brotherhood. It is the only guarantee of light. Turn your back on love, refuse it to everyone, and you immediately become benighted again. "Six times over St. John has emphasized the individual and specific character of evil by calling it 'the darkness.' Evil is a unity as well as goodness; in other words, all sin is embodied in a central source of sin, 'the evil one,' just as all goodness finds its one form and source in God. We may go backward as certainly as we may go forward. He that hateth his brother is not only 'in the darkness,' but he walks in the darkness, passing step by step into the ever-thickening gloom, with the result that he knows not where he is going. The man who hates his brother is in utter ignorance of the awful end of his life. He cannot see, for the darkness hath blinded his eyes."

We pray for the peace and unity of Thy church, O Lord, that men may no longer hate each other and fight against each other under the delusion that they are serving Thee! Teach Thy churches to love each other and to walk together, united in hand and heart! May they present an undivided front in the battle of the Lord! May they learn to bless each other! Grant that the power and majesty of love may be spread abroad! Amen.

Friday, 20th. 1 John 2. 12-14.

We all know the graciousness that burned in the heart of Jesus whereby He became at times paternal and at times shepherdly in His yearning over those whom He loved. His Spirit inspires a similar feeling in all true pastors. So here John speaks of all believers as his little children. He knows that in and through what Christ is and has done they have realized the forgiveness of sins. This is the point at which the Chris-

tian life begins. Some to whom he writes have attained to a ripeness of experience and knowledge, but all the way through Christ has been everything, the beginning as He is the end. Some have met great and difficult crises, in which every reserve of strength and courage has been tested, but faith and loyalty to Christ have made them victors. He is not indifferent to what has been encountered or to the difficulties lying ahead, but rather yearns over them as a parent over his suffering child.

What is meant by the words "I have written"? Had John written a former letter? Or does he refer to what he has said in his Gospel? Or is he putting himself in the place of his reader and describing as past that which is to himself present, but which will be past to his reader?

"Because ye know the Father." That is where our spiritual life begins. To be a Christian is to be acquainted with God, to know in Christ that He is our father, to meditate on the privilege of sonship.

We win our battles, we discover our power, we try our resources as we acquaint ourselves with the Word of God. Have Christ in your mind, dwell on His example and precept, and you will develop victorious strength!

We thank Thee, O Father, that as we bend before the cross and unfeignedly confess our sins they are all forgiven and gone from Thy memory as though they had never been! We know not how it is; but with Thee all things are possible, and Thy grace is sufficient for our every need. Grant unto us this blessing today, we beseech Thee! In His name. Amen.

Saturday, 21st. 1 John 2. 15-17.

We gain unity and beauty and strength by consistency of devotion to God. We are not to love the world that has divorced God from its activities and motives. "What does 'the world' mean? In Acts 17. 24 it means the universe; in John 1. 9, perhaps more distinctly the earth; in 1 John 2. 2, the sum total of mankind; in John 8. 23, that moral order to be found in this spot of creation which is antagonistic to God. Thus it became a phrase for all such inventions, plans, customs, thoughts and estimates of mankind as are not in harmony with the will and purpose of God. It is ridiculous to suppose that St. John intended to condemn the love either of nature, or of the scenery of that creation which God saw to be very good, or of all mankind who are His children. No created thing is evil in itself; the evil lies in the use which man makes of it. The world which is not to be loved is the sphere of rebellion, caprice, ambition, vanity, pride, avarice, forgetfulness of God, self-pleasing, sensuous desires and interests, connivance with standards of thought and action antagonistic to the will of God" (Sinclair).

Lust is an inclination of the mind to seize the opportunity which circumstance presents for the working of something evil. It may be sensuality, either impurity or drunkenness or pampered appetite for food. It may be lust of the eyes, or covetousness in any of the forms forbidden by the ten commandments. It may be pride and the desire to parade ourselves, either our style of living, our office, our wealth, or any of the other accidental things that mark us off from the common run of men. Ultimately all these lusts will die out, and we shall be left in confusion. If on the contrary we have been filled with love of the Father and have sought to do His holy will we have conformed ourselves to that which knows no decay, and endures forever.

O God, we pray for deliverance from the darkness of fear, of narrow-mindedness, of selfishness and of worldliness! We seek grace to dwell in light, in peace, in the life of Christ. May we learn to do our work with gladness of heart! May we not be careless about the welfare of our souls! For Christ's sake. Amen.

Sunday, 22nd. 1 John 2. 18-23.

What are we to make of the words "It is the last hour"? Our Saviour said that neither He nor any man knew the day nor the hour. Yet there were so many distressing things abroad that it seemed to the apostles as though the signs were being fulfilled, and they said: "It is the last hour."

The hour has continued until now, yet not for all. Many martyred saints have found that for them the Son of man has come. Through all the centuries men have looked for an imminent return of the Lord. Many eyes are straining today in expectant hope. The attitude is right. Bengel remarks: "The apostles, when they are not expressly treating of the date of Christ's advent, set forth that advent to their longing and devotion as close at hand." Yet if the delay tends to weaken faith and effort, if it distresses the mind, it is better to leave the issue of things in the Father's hands and to simply live in the experience of Christ's words: "Lo, I am with you all the days."

"Antichrist is one who, assuming the guise of Christ, opposes Christ." Bennett says: "The Jewish apocalyptic literature taught that the establishment of the Messianic kingdom would be preceded by a period of great distress and spiritual corruption in which evil potentates would arise as champions of sin against God." The antichrists were men who became teachers in the church of God, assumed the name of Christian pastors, and used their office for the propagation of ideas and beliefs which Jesus did not accept, but which were contrary to all that He avowed

and practised. Men were losing their passion for Christ and devoting their time to problems in which He was practically spurned. Ultimately they separated themselves from the faithful, and founded societies of their own, and attracted some who were not willing to accept the discipline of the Christian fellowship. The apostle is confident that those who have been anointed with the Holy Spirit are sufficiently enlightened to be on their guard against these false teachers. They know that he is a liar who denies that Jesus is the Christ. There were some in those days who despised the union of the human and the divine in Jesus. John insists that we know the fatherhood of God through the sonship of Christ, and it is by heartfelt conviction of that sonship that we come to the knowledge and experience of the fatherhood of God.

Our Father, we pray that whether we are conscious or unconscious, our lives may be overshadowed by Thy presence! Grant that our strength may be that which Thou dost inspire! Grant that our hearts may glow with sympathy for others! May we yield ourselves to the expression of the inward life which Thy Spirit inspires! For Christ's sake. Amen.

Monday, 23rd. 1 John 2. 24-29.

John explains his motive in writing. He is not doubting those to whom he writes, but in view of the circumstances of the hour he exhorts them to fidelity. Each man had made a personal decision. Jesus as the Christ, the Saviour of the world, had been presented to him, and he had surrendered himself to his Saviour and Lord. That is the fundamental fact for all men, everywhere and at any time. Until a man has done this he is not a Christian. He may be morally upright, he may be religious, but he is not a Christian. What the apostle desires is that this simple standard and test of a Christian shall never be ignored. This is the one test to which every aspirant to the ministerial office should be expected to submit.

When a man thus surrenders to Jesus Christ as Saviour and Lord eternal life begins; and it will grow and develop unceasingly.

Sinclair says: "Anointing played a great part in the physical life of Eastern races. The climate was dry, sultry and enervating; unguents restored freshness, elasticity and life to the parched and feeble frame. So, like dew reviving the verdure of the hillside, or ointment restoring the vigor of muscles and sinews, the healing, soothing influence of the divine Spirit breathes about the children of God, unfolds the meaning of what they have heard, brings all things to their remembrance, and guides them into all truth."

Let each believer build his life on two fundamental principles, namely, loyalty and holiness. The test of life will be the judgment which Christ will pronounce on us when He appears and challenges us to His presence. If we have been loyal, if we have lived straightforwardly and holily, we may meet Him with confidence. His welcome will be royal. See then that your fidelity is unimpeachable.

Notice the oft recurring thought in this epistle,—abide, continue, keep on. It was the Master's last exhortation, and burned itself into the apostle's soul.

We thank Thee, O God, for the revelation of Thyself in the world, for the glory which radiates from the firmament and which pervades the earth. We thank Thee for the wonder of Thy righteous judgments revealed in the history of our race. We thank Thee for the revelation of Thy nature and Thy grace in our own souls. Grant that we may rejoice in Thee, and may surrender ourselves in love to the doing of Thy will! For Christ's sake. Amen.

Tuesday, 24th. 1 John 3. 1-3.

The thought of being born of God moves John to lofty eloquence. Paul frequently speaks of our being sons of God, but usually with the idea that we have been adopted into God's family. John thinks of us as having community of nature with God, we are born from above. We may have lost consciousness of whence we came; love restores it. We may have yielded ourselves to a lower life; love quickens us to what is heavenly. "We are children of God for the same reason that our children are ours, that is, because we share the divine nature as they partake ours; and hence it is that men become children of God, not when they are born, but when they are born again."

The Christian is an enigma to the world. The world does not recognize, does not pay deference to him, it may be, but is most baffled by the motives that prompt his actions and the principles which control his behavior. The world failed to understand Christ, and it fails to understand a Christian. The man of the world lives to himself and not to God, and he does not see why anyone should have different motives. But we have one passion, and that is to become Christlike. When we think of heaven we do not think of what we shall have, but of what we shall become. The possibility of being like Him becomes the inspiration of our present discipline and self-denial. We can only guess at what is to be. We believe that the ideal is realizable. We are not engaging in a foolish, idle dream, but in a promise of God.

A story is told of a missionary who had engaged a native Christian to help him translate the Bible into the language of the people among whom he labored. When

they came to the words "We shall be like Him," the man cried:

"No, I cannot write these words, it is too much; let us write, 'We shall kiss His feet!'"

This is what burns behind the New Testament thought of the second coming of Christ. We miss the point when we discuss signs and portents, and theorize about God's ways of saving and destroying. The great and wondrous thing is that then we shall be holy. The pure Christ will have purified us.

Our God and Father, we pray for inward power whereby we may be transformed into the likeness of Christ, that we may have Him for our adorning, and may bear Him about with us in the actions of our daily lives! Deliver us, we pray, from selfishness, envy, lust and passion, from pride, from coldness of heart! May we not be indifferent to each other, but love one another for His sake! Amen.

Wednesday, 25th. 1 John 3. 4-8.

Holiness is not a ceremonial thing, a posture, an ablution, but a vital matter affecting our thoughts and our behavior. The Christian life has its poetry, it creates ideals, but it is practical. In the light of your aspirings learn to discipline your life.

How do we know that we are sons of God? By inward quiet? By happy contentment? No, but by the impulse to self-discipline, by the quickening of conscience, by a sense of what loyalty to the spotless Christ demands. If we are insensible of the absolute cleavage between right and wrong, if we do not recognize the absolute enmity between Christ and Satan, we are not sharers in the Christian ideal. Christianity is a rational faith, it demands that a man should think his way to the essential, that he should do as he knows.

Note John's definition of sin: it is lawlessness. It is not consistent with a Christian profession, but its defiance. Sin is not a matter of indifference, it is treason against the law of the universe. To surrender yourself to a life of sin is to show contempt for Christ, and demonstrates that you have not seen Him in His essential purity and greatness. John is stirred to deep emotion and speaks words of earnest warning when he says that he that doeth sin is of the devil. He regards such a life as dominated by the powers of evil. Sinclair says: "Not that the devil has created the sinner, but that the sinner has allowed him to generate his evil nature, until gradually the whole nature may have become evil, and therefore generated by the devil to the exclusion of any element of goodness. By making the devil the antithesis to Christ St. John insists as strongly as it would be possible for him to insist on the moral importance of remembering the existence and kingdom of an allowed power of evil. The work of the Messiah cannot be fully understood without acknowledging this fact of human consciousness."

O God, we come to Thee with all our imperfections and weaknesses, with our ignorances and manifold wants, with our transgressions pressing upon us in memory. We pray that Thou wouldst show us Thy mercy and wouldst pardon the transgression of our sin. Restore us, we pray, and grant us grace to do Thy holy will! For Christ's sake. Amen.

Thursday, 26th. 1 John 3. 9-12.

Conduct is the only demonstration of our allegiance. We shall show whose service we are in by the words and deeds we express and by the tenor of our lives. There is one infallible test of a good man. Whether you are right or wrong, whether you belong to God or the devil is shown in this, Do you love the brethren? If a man hates his brother he is manifestly devoid of the feeling of righteousness. If a man has been made a child of God, and is remaining a child of God, he will not knowingly and deliberately sin. Sin emanates from a spirit at enmity with God.

Parker says: "The apostle points his appeal by a historical case: 'Not as Cain, who was of that wicked one, and slew his brother,'—literally, 'who cut his brother's throat.' Cutthroats are an ancient race. And wherefore cut he the throat of Abel? Because his own works were evil, and his brother's righteous,—a theological conflict. Theology has shed more blood than even wicked kings have shed. Theology is often a man-hater and a man-destroyer. This is another test of Christian progress. Let me drop all theological conflict, and say, Brother, you have as much right to think as I have, but before either of us begins to think farther let us pray. What unity there is in prayer! What diversity in opinion! When they come to pray, they say, as they bow, hand in hand, 'Our Father which art in heaven.' Let us have no more conflict; let us pray without ceasing."

O God, give us lowly hearts! Make us conscious of Thy presence in our souls; may it humble us! Save us from pride of knowledge, from hypocrisy and from carelessness! May we seek to be clothed in that garment which Thou alone canst bestow, the garment of righteousness! For Christ's sake. Amen.

Friday, 27th. 1 John 3. 13-18.

The antipathy of darkness to light is inevitable. Sin hates holiness, selfishness hates goodness. That the world given over to the powers of evil should hate those who love and do righteously is natural, and should not be wondered at, but accepted as an inevitable thing. John knew it as a present reality. His Master had said: "If

the world hateth you, ye know that it hath hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you."

Christ's work in us and for us is like the creation of the dawn. He leads us out of the hatreds and enmities of life into the radiancy of love. The proof of the divine life is as is our desire for the society of men of love. We must seek our kind; love challenges love. Christianity is an organization of men seeking to express the principle of love in all human relationships. The hater of goodness will ultimately support the policy of killing men, either through economic injustice or war. He is manifestly devoid of eternal life, but belongs entirely to the seen and material. Christ did not think of what He could get out of men, but what He could do for them. Need challenged Him. He gave all He had, including life itself, for the satisfaction of human need. He who is Christ's creation is going to give himself to needy men. He will not husband the luxuries and comforts of life while in a world of needy people. He will share his living, his life with others. He cannot be a looker-on, indifferent and aloof; he will help. A mere profession of love is intolerable to him. His actions and motives will be dominated by the thought of others.

Our God, who hast enriched our lives through the service and sacrifice of the great and good of former days, who art Thyself ever near to our hearts, we pray for grace to turn each day to a religious use, and to make all our labor a communion with Thee! May we learn to lay aside every weight, and to abandon every besetting sin! For Christ's sake. Amen.

Saturday, 28th. 1 John 3. 19-24.

Let us examine ourselves as to whether we are Christians according to this standard, namely, that we love in deed and in truth. We are all conscious of defects and errors, of sin and shortcoming. There are many things in which our hearts condemn us. Are we free from condemnation in this matter? The man who can say, I have yielded my soul to love my God and my fellow men, is a Christian, and for him all the resources of God are available that he may be saved. If our consciences consent to the fact that we do try to love our fellows there is nothing that we need hesitate to lay before God with the confident assurance that He will supply our every lack. The divine law has been made plain; put your trust in Christ, and surrender yourself to the love of men, and you shall be saved. There is no other way of showing that we are Christ's than by obedience and the expression of His spirit.

John builds his life on the greatness of God. He the all-seeing, all-knowing, not only observes our frailties and our transgressions, but our love for the brethren. Bennett says: "There are times in every believer's life when, cast down by constant failure and imperfection and sin, he is in danger of despairing of eternal life, because he is conscious of the accusations of conscience within condemning him. Then is the time to fall back on the blessed truth that even if our heart condemn us God may not, for He is greater than our heart, and knows all things,—knows that notwithstanding these manifold imperfections and sins our heart is truly His, and we do love the brethren."

Dr. Bennett has another note which I will quote. "There is no warrant in the New Testament that I am aware of for Christians praying for the Spirit, as they are often heard praying, as if God had yet to bestow upon them this greatest and holiest gift. Many of our popular hymns, it is true, are prayers for the coming of the Holy Ghost, and they have done much, very much, to hide from the believer the blessed fact that when he believed in Christ he not only received the pardon of sin, but received also the very life of God Himself by the Holy Spirit. In other words, the Spirit Himself dwells in the heart of the Christian, and however much he may desire and pray to be filled with this Spirit he ought never to forget that this most blessed gift of the Father is already his."

Grant, O Father, that we may commune with Thy Spirit for a moment, that so we may refresh our hearts and may drink of the fountain of living waters! We grow faint with life's pilgrimage until we find ourselves at Thy banqueting table. Help us to see the loveliness, the wisdom and the justice that are in Thy world! For Christ's sake. Amen.

Sunday, 29th. 1 John 4. 1-6.

We are all responsible for the beliefs we espouse. We cannot shift the burden on to our teachers. Their fault is heinous if they have taught us lies, but we are endowed with reason, conscience and spiritual intuition, and we must cultivate these so that we are capable of discriminating between truth and falsehood. John believes that the issues of life are so sharply defined that no discerning man can mistake them,—light, darkness; Christ, Antichrist; love, hate; children of God, children of the devil.

In John's day there were men who professed to be Christian teachers who opposed the doctrines of the apostle. They used the accent of Christianity, but they struck a vital blow at the incarnation. So the apostle says, Here is the test: Jesus is both the Christ of God and a true man; if any teacher denies the conjunction of these facts he is a false teacher. The believer

not only accepts this conjunction of facts, he openly confesses it. This is the reason for the recital of the creed in the public services of certain churches, and especially at the communion service. Whether we belong to such churches or not we recognize the importance of the test. John urges that each man who occupies a pulpit should be challenged on this point as vital to the presentation of apostolic Christianity. We know the danger today of admitting men to our pulpits and professorships who explain away the incarnation. As one who has always opposed credal tests as being inadequate and dangerous, I yet admit that no man has a right to recognition as a Christian minister who does not believe in the incarnation of the Son of God, that Jesus Christ is divine and human.

We must not be neutral in vital things. The teacher of other doctrines may build his school and rear his platform, and has a right to his freedom. If his doctrine is of God it will stand, and if not it will come to naught. But the Christian pulpit and Christian church should be reserved for those who teach Christian doctrine as it is habitually known.

O God, we can never express the debt we owe to Thy Son our Saviour! He who abandoned His riches, and for love's sake came to weep and bleed and die, is deserving of our life, our all. He who conquered death and opened the kingdom of heaven is deserving our praise. We yield Him our hearts and all that we have. Help us, we pray, to be altogether His servants! Amen.

Monday, 30th. 1 John 4. 7-10.

Much as we may prize loyalty to the Christian tradition, after all it is not the chief test. A man may be very zealous for doctrine who is alien from the spirit of the gospel. So John reverts to the one only test of true religion,—love. So he insists that the man who is born of God is one who has love as "the guiding principle and ruling force of his life." Trench says: "The Greek word translated 'love' is a word born within the bosom of revealed religion. It occurs in the Septuagint, but there is no example of its use in any heathen writer whatsoever. The gospel of our Lord Jesus Christ baptized language afresh, as well as souls, and finding no word great enough and pure enough to express the central truth revealed by the incarnation, that God is love, created a new word to reveal the new truth concerning God."

A man devoid of love never knew God. The gift of Christ to a world that was alienated from God and in hostility to truth is proof and demonstration of God's nature. It was a gift from devotion to man as man. It is one thing to love your kith and kin, or your congenial friends. It is one thing for men and women to love one another with conjugal affection, and another thing to love in the Christian sense. God's love for us was original. We did not suggest it; there was nothing in us to deserve it. He gave His son to deliver us from the guilt and power of sin, and that is not only the proof of His love but the generative force in kindling a like love in us.

Our Father, what joy Thou hast brought into the world through the advent of Thy Son! How can we praise Thee for Thy unspeakable gift! Help us to crown Him king of our hearts and lives! For His sake may we separate ourselves from sin, and may we seek to ease the world of its sorrow! Grant that through Him truth and grace may be known everywhere! Amen.

Tuesday, 31st. 1 John 4. 11-16.

God's infinite love is to be our ideal. He loves the unthankful and evil; we are to bless those who despitefully use us. He commends His love by dying for sinners; we are to love and pray for men who revile and persecute us. It is hard teaching, but the infinite challenges us. How are men to know that God is love? We know it because Christ revealed it. The men of our time are to know it because we reveal it. If we will let Him, God will so inspire our love that it will grow into a flame. This is the token of His Spirit, and it is thus that the Spirit reveals His presence.

This is the burden of our witness. This is why we throw emphasis on the incarnation. The incarnation is not an abstract doctrine, it is belief in the love of God as a fact so complete and absolute that all human sin is mastered by it. If Jesus was not God, manifest in the flesh, how are we to know that God is love? Affirmation will not suffice. Experience is the test. God has transformed myriads of souls, and this is the testimony that corroborates the truth of the incarnation. Sinclair says: "St. John's whole purpose is none other than to raise man to his highest possible development by demonstrating the reality and nature of fellowship with the divine. Here he arrives at the very central position of all: that as God is love itself, so he that allows nothing to trouble that atmosphere of pure love which God would enable him to breathe if his own wilfulness did not turn him away from it, will be bathed in the light of God, animated with His life and one with Him."

O God, we thank Thee for the Scriptures which reveal Thy nature as love! We thank Thee for the wisdom of God and the power of God to be found in the gospel. We thank Thee for peace and life and joy which radiate from Thy Son our Saviour. Help us to love Thy Word, to search its meaning and ponder it in our hearts! Let the knowledge of God cover the earth in our time! Amen.